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BIOGRAPHY.

REV. EDWARD EVANSON, A. M.

THE Rev. Edward Evanson was born at Warrington, Lancashire, the 21st of April, 1731. When he was about three years old, his father removed from thence to Macclesfield, Cheshire, where he opened a commercial school, which he conducted with much success and reputation, having considerable talents for this department of education; it was from this circumstance, that Mr. Simpson in his reply to the Dissonance, was led into the mistake, that Macclesfield was the place of the author's nativity. The Rev. John Evanson, rector of Mitcham, Surry, was his paternal uncle, and kept a classical school in that village. When Edward was about 7 years of age, he offered to take charge of his education, and being a batchelor, to adopt him as his son; to this proposal his father consented, having then the prospect of a large family, which was afterwards realized, for Edward was the eldest, and his brother John, now living in London, the youngest of fifteen children. In the month of July, 1738, his uncle paid a visit to his brother at Macclesfield, and on his return, brought his nephew with him to Mitcham. He soon discovered that he was a boy of talents much above the common rate, for he made a rapid progress in acquiring the rudiments of the Latin and Greek languages. This determined his uncle to educate him for the church, and being well prepared by a classical school education, in March, 1745, he entered him at Emanuel College, Cambridge. Here, applying to his studies with great diligence, from the natural acuteness of his mind, and a very tenacious memory, he made such progress, in learning and science, as to render himself much respected, and in January, 1749, on taking his batchelor's degree, he acquired a considerable share of academical reputation and honour. He was strongly urged to prosecute his studies, and continue at College till he could take his master's degree; inclination and the pleasing prospect of some valuable

connections at College, would have led him to do so, but his uncle urged his return to Mitcham, because he could be of great use to him as an assistant in his school; which, however contrary to his inclinations, he now regarded as a duty, and his affection and gratitude to his uncle immediately made him determine to return to Mitcham, and become his uncle's assistant in his school. In May 1753 he was ordained at the parish church of Newington, Surry, by the Bishop of Worcester, and in July of the same year he went to Cambridge and took his master's degree. From this time he accepted the curacy of Mitcham, continuing an assistant in his uncle's school; as a preacher he was highly acceptable, as a scholar and a gentleman much esteemed, receiving many distinguished marks of respect and friendship from the gentlemen of the neighbourhood, and particularly from the late Lord Rosslyn, (then Mr. Wedderburn) who resided at Mitcham. In one of the summer vacations he took a trip to Ireland, and in the passage from Holyhead, in the packet, he met with Mr. Dodd, then member of Parliament for Reading, who was so much pleased with his engaging manners and conversation, that at parting he gave him a pressing invitation to visit him at his seat near Reading, which he did several times. About the year 1760 his uncle resigned the school to him, which, together with the curacy, he continued to hold till the beginning of the year 1768, when he was presented to the living of South Mims, near Barnet, by the patron Mr. Hammond, of Haling, near Croydon. He removed to South Mims, and occupied the vicarage till December, 1769, when through the interest of Mr. Dodd with Lord Camden, then Chancellor, he was presented to the living of Tewkesbury in Gloucestershire, where he immediately went to reside. A few months after, he became acquainted with Mr. Atwood, a clergyman, who held the vicarage of Longdon, Worcestershire, a village about five miles distant from Tewkesbury. Mr. Atwood was one of the minor canons of Westminster, and proposed to Mr. Evanson an exchange of the living of Longdon for South Mims, which being a very desirable proposal Mr. E. readily accepted, because from the vicinity of the one, and the distance of the other, he could better discharge his duty as a pastor, an office which he always considered of very solemn obligation.—"Until this period," says Mr. E. "never having had ecclesiastical preferment sufficient to afford me a decent competence, I had not the leisure necessary for the studious investigation of the rise and origin of the most important theological doctrines, but I now set myself to a diligent study of the scriptures of both Testaments, and also whatever remains of the writers of the two first centuries after the apostolic age, in

order to qualify myself more thoroughly for a faithful and useful discharge of my duties as a ministring servant of Jesus Christ. But I soon found that the system of religion, called Orthodox, and established by Constantine in the fourth century, owed its origin solely to the paganism of the converts of the second and third centuries, and was so far from being taught by the apostles, as the religion of the Christian covenant, that it was the very apostacy from it, which they predicted would very early take place, and at length be signally and utterly destroyed at the glorious coming of the Christ, to assume his promised kingdom of this world, for the coming of which he taught his disciples constantly to pray. Under this conviction, I should immediately have quitted the church, as I did afterwards, if the circumstances of the times, and the apparent disposition of the people to attend to rational arguments upon the subject, had not induced the sanguine hopes of my inexperienced mind, into a persuasion that it was probable, that the petition of a large body of the clergy for a reform of the Liturgy, then designed to have been presented to the legislature, together with such irresistible arguments, as I then fondly thought I could urge to the public, might produce a considerable reform both of the creeds, and book of Common Prayer. With this view, in the year 1772, I published the Examination of the Doctrines of a Trinity, &c. addressed to the King, as head of the legislature and of the church, having previously determined to separate from the church if no such reform was made. This determination I avowed, in a private letter to the Archbishop of Canterbury, in October of the same year, stating the rise of my first scruples, with the grounds of them, and requesting his grace to favour me, by means of his secretary, with any satisfactory information in his power, that might assist me in removing those doubts, and enable me to remain conscientiously in my office as a minister of the gospel, to which I was attached, not only by inclination, but by many other motives, and particularly the well-founded expectations of powerful interest for my promotion in the church; but to this letter, I never received any answer."

With these views of the Christian doctrines, it was more than probable that Mr. E. would sometimes in his sermons, from a sincere desire to instruct his hearers in the great truths of genuine Christianity, preach in opposition to the creeds and orthodox articles of the church, which in fact was the case, and from which a few of the congregation, who were orthodox, led on by Mr. Havard, a violent intolerant bigot, then town-clerk of Tewksbury, commenced a prosecution against him in the ecclesiastical court: the following were the circumstances

which gave rise to it. Intending to prepare a sermon for Easter day, 1777, he chose the doctrine of the resurrection, and fixed on the xv. chap. of St. Paul's 1st Epistle to the Corinthians for his text. He sat down, as was his custom, to study that chapter with particular attention, and although in the burial service he had read it some hundred times, "and perhaps," says he, "my having it early by rote was the cause of my inattention," he was exceedingly struck with observing, that instead of teaching that mankind are to rise to a future life with the same bodies with which they die, the sole and obvious scope of St. Paul's argument is to assure us, that we shall rise with very different bodies; "and from that time, and never before, (says he) I exchanged the word 'body,' for 'dead,' in the apostles' creed, because I could not understand the words 'resurrection of the body,' to mean any but the same body, and after this I must have asserted a falsehood, if I had said I believed any such thing."

From this time the malicious spirit of this intolerant party began to work until November, 1773, when a prosecution was commenced in the consistory court of the diocese. The particular criminal facts charged against Mr. E. were, that in two private conversations, in a sermon preached on Easter day, 1771, in his pamphlet on the doctrines of a Trinity, &c. and also in an answer to a menacing letter sent him by the prosecutor, "he had offended againt the 4th, 5th, and 6th canons, and against the statute of the 13th of Elizabeth, and by two alterations and two omissions in the public service against the 14th and 38th canons." These were the heavy charges, exhibited at the distance of almost two years after the facts to which they referred had taken place, on which the prosecution was grounded. So much was Mr. Evanson admired as a preacher, and beloved as a man, that as soon as the prosecution was commenced, a public meeting of the principal inhabitants of the town was called, who cheerfully entered into a very liberal subscription to defray the expences of his defence. The prosecution was carried on with all the rancour of bigotry, and every means that could be devised was taken to swell the expences of the suit, so confident were the prosecutors of success, and of fixing the whole of the expences on Mr. E.; but after keeping it alive by a tedious and vexatious process for four years, it was quashed from some very irregular proceedings of the prosecutors, so that they fell into the pit they had dug for Mr. E.; for besides the mortification they suffered by their defeat, the whole of the expences, amounting to no less than 1000l. fell upon their own shoulders, a just retribution for their folly and wickedness! So great was the joy in Tewkesbury, at this termination of the suit, that the inhabitants would have rung the bells three days successively, had not Mr. E. from

his amiable temper, not wishing for this ostentatious triumph, and finding persuasions would not make them desist, through the medium of a friend, bribed them to give over on the second day. Soon after the suit was finished Mr. Havard vented his spleen in a pamphlet, entitled, "A Narrative of the Origin and Progress of the Prosecution," which with the mixture of very little truth contained a tissue of falsehoods. On this pamphlet, in the year 1778, Mr. E. wrote remarks, and published them with an epistle dedicatory to the inhabitants of Tewkesbury who had so generously supported him, to which he added the Easter Sermon, with the affidavit annexed of its being *verbatim* as it was preached and delivered into the Bishop's Court. This pamphlet has been long out of print, having been read with great interest at the time, particularly in Tewkesbury and its neighbourhood. In the course of his defence, besides Mr. Jenner, a respectable proctor in the commons whom he employed to conduct it, he was gratuitously asssisted with the legal advice of Mr. Wedderburn, at that time Attorney General. After the suit was over, Mr. E. who was a lover and always a promoter of peace, finding these few hot-headed people would not come to church, was willing to try a mode of conciliation, and instead of preaching constantly as he used to do, at Tewkesbury, while his curate officiated at Longdon, he took the duty alternately at each place; but finding this expedient would not allay the violent spirit of his opponents, contrary to the wishes and request of the great majority of the inhabitants he took the duty of Longdon altogether.

In 1771, Mr. E. published three sermons, on different subjects, which were preached and much admired at Tewkesbury, but are now out of print. Dr. Hurd, Bishop of Litchfield and Coventry, to whom Mr. E. was well known, having published his highly polished sermons preached at Lincoln's Inn chapel at the first Warburton lecture, in which one of the chief objects was, to prove that the church of Rome was *exclusively* anti-christ, Mr. E. in Nov. 1777, published a letter, addressed to the Bishop, designed particularly to refute his Lordship's argument, and at the same time giving his reasons to the Bishop for his intention of quitting the church. At Longdon he was so much beloved by his parishioners that in the year 1778, when he communicated to them his intention of resigning the living, they were much afflicted, and pressed him to continue amongst them, assuring him that they should be perfectly satisfied with any alterations he should think fit to make in the liturgy; bnt Mr. E. had decided in his own mind, and his judgment was too clear, and his resolution to firm, to be diverted from any thing which appeared to him an important duty, and he wrote a letter to the Bishop

Litchfield and Coventry, resigning his livings of Longdon and Tewkesbury. The Bishop in his reply says, " After the printed copy of your letter, which you sent me in November last, I am not surprised at your resignation of your livings, but think you have acted consistently and conscientiously; but I lament that the ministry is deprived of a man of a liberal spirit and much erudition." Besides the copy to Bishop Hurd, Mr. E. sent copies to the Primate, and all the other Bishops; but although it is now twenty-eight years ago, and in the interval a second edition has been published, the whole of which has been sold, neither his Lordship nor any one of the clergy has thought fit to reply to it; but consulting the safety of the church, they have, as Mr. E. remarked, " observed a prudent silence."

It could scarcely be supposed that after this instance of Christian fortitude and integrity, Mr. E. would have been suspected of an intention to undermine Christianity; nor could such a suspicion have been harboured, except in the minds of a few orthodox bigots, who would almost rather have seen Christianity itself overturned, than the errors of their own creeds detected and exposed. Few men, except the good and venerable Mr. Lindsey, ever made greater sacrifices than Mr. E. to faith and a good conscience: when he quitted the church he gave up his all; he had no private fortune;

> " The world was all before him, where to choose
> " His place of rest, and Providence his guide."

It was not only what he really possessed that he gave up; his prospects of preferment in the church were great, and moreover, he relinquished a profession to which he was by principle and habit strongly attached. A few months after this his uncle dying, bequeathed him the chief of his fortune, which put him into easy circumstances: quitting Longdon and the church he went to Mitcham, which he considered almost as his home, and took a house, to which was annexed about 150 acres of land which he farmed. He also commenced a plan of education for a limited number of pupils, and having good connexions in this neighbourhood, his number was soon completed from some of the most respectable families. Amongst his pupils was a grandson of the Earl of Bute, whose father Colonel Stuart being then abroad on service, Mrs. Stuart at the strong recommendation of Mr. Wedderburn and the present Chief Justice Macdonald, placed her son, then about six years of age, with Mr. E., with whom he continued till he was sixteen. This promising young man was, at the early age of twenty-four, seized with a complaint which proved fatal: attached to his tutor by the strongest ties of affection and gratitude for his tender care, and the attention he had bestowed on the cultivation of his

mind, on his death-bed he earnestly entreated his father to make some provision for him which the Colonel readily promised to do; and as Mr. E. declined to accept any place under government, he settled an annuity upon him, which was punctually paid to his death.

[*To be concluded in our next.*]

[We are sorry that a great press of matter constrains us to divide this interesting article; we could not possibly insert the whole of it, without excluding other valuable and necessary communications. This apology will, we hope, be satisfactory to our correspondent J. S. and to our readers. EDITOR.]

MICELLANEOUS COMMUNICATIONS.

INDISCRETION OF PREACHERS.

To the Editor.

SIR,

THE plan of your excellent Magazine cannot fail, I should hope, to recommend itself to every sincere lover of truth; for such, one would think, must be aware that the real interests of Christianity can never be so effectually promoted as by an open and candid investigation of its evidences, its doctrines, and its sanctions. I have been accustomed, Mr. Editor, in the course of a long life, to pay some attention to these several topics, and am persuaded that the evidences in favour of the miracles of Christ, of his death by crucifixion, his resurrection from the grave, and ascension to a state of glory, and consequently of his divine mission, if they do not amount to demonstration, approach however much nearer to it than any other series of historical facts whatever; and respecting its doctrines and sanctions, I am equally persuaded that, when rightly understood, they are precisely such as might be expected to proceed from a Being of infinite power, wisdom, and goodness, for the melioration, improvement, and happiness of a creature so feeble, so erring, and so imperfect as man.

That this divine revelation should, in many instances, be misunderstood, and in others fatally corrupted, is nothing more than might be expected by him who considers, that truth is one—the sources of error infinite. But if I were asked, what that propensity may be in the human constitution which, more than all others, has been the prolific parent of error, I should not hesitate to answer, *an inordinate attachment to the airy phantoms of a lively imagination, excited by the vain desire of being wise beyond what is written.*

To this, as to its source, may be traced many of the controversies urged with so much violence in synods and councils, about trifles the most contemptible; councils in which the

furious disputants, inflamed by the desire of authority and power, have all in their turn anathematised each other; councils in which the victorious party, not contented with forcing upon their opponents, as truth, all the contradictory articles of faith and unintelligible creeds, engendered in the heat of polemical debate, have likewise called in the irresistible aid of the civil magistrate, who with his fines, his penalties, and confiscations, assisted to bind down not only those of their own day, but of every succeeding age and generation! What a creature is man, when ignorance, bigotry, and passion usurp the sway! In such hands, brandishing such weapons, how should the gospel flourish?

Happily however, at least among Protestant Dissenters, synods and councils have no longer any authority: according to the admonition of an apostle to the first Christian converts, respecting the ceremonial law, they "stand fast in the liberty wherewith Christ has made them free;" and so far all is well. But are all their preachers equally careful, in their public ministry, to obey another apostolic injunction?—namely, that of "avoiding foolish questions, and oppositions of science, falsely so called." Do not they also, partaking of the infirmity of ancient times, too often give loose, in their sermons, to a *lively imagination, and to the desire of being wise above what is written?* Do we not sometimes hear affirmed, as truths, what are merely their own conjectures? or hear advanced, as the undoubted doctrines of scriptures, such things as, at best, have nothing to support them but the questionable ground of mere inference?

This evil, it is admitted, cannot now be productive of the direful consequences which sprung from it in the times of gothic barbarism, when the sun of science was beclouded in impenetrable obscurity; but if it cannot raise again the demon of persecution, has it not the power of exciting the most violent prejudices? In fact, will they not inevitably be excited, and not only against the preacher himself, but also against whatever cause he may happen to espouse? His talents, his learning, his virtues will produce no effect on those whose minds have thus revolted; instead of inquiring farther, will not such persons rather retire backwards, and either become unbelievers, or shelter themselves under the cover of articles and creeds, where they think they shall know the extent, at least, of the chimeras to which they are subjected? Surely this is worthy of the most serious consideration.

I was led into this train of thought, Mr. Editor, by a very judicious passage in a sermon which lately fell into my hands, where in my opinion, the line is very accurately drawn between

that honest freedom of speech which ever ought to obtain, and the species of indiscretion above censured. I shall take the liberty of quoting the passage: after having stated that "the Christian enquirer, acting under the influence of the love of truth, will not shrink from the investigation and admission of any opinions, merely because they will expose him to censure or reproach," &c. &c. the author thus proceeds. "In the *communication of opinion* the Christian teacher will be cautious; in the dissemination of what calm deliberate investigation has led him to embrace as *truth*, he will be open and firm, but he will also be temperate and prudent. In endeavouring to do all the good he can, he will endeavour to do as little harm as possible. If the communication of the casual hints which investigation often suggests could be confined to those, on the one hand, who would not be biassed in their reception of an opinion by the influence of him who proposes it, or, on the other, to those who would be able to separate between the truths which he had previously adduced and the half-formed opinions of the day or the hour, no injury would result from the dissemination of such opinions. But who can thus confine them? and who does not see the baneful consequences which necessarily follow, in a greater or less degree, from the dissemination of opinions which, though harmless in the mind of the proposer, may strike at the root of all that is valuable in those who adopt them, or may oppose the admission of truth in those who reject them*."

I am, Sir,
Your sincere well-wisher, and
Obedient servant,

Dec. 20, 1805. A CONSTANT READER.

INQUIRY CONCERNING THE AUTHOR OF THE WHOLE DUTY OF MAN.

To the Editor of the Monthly Repository.

SIR,

YOUR very liberal Prospectus emboldens me to send an enquiry to your Magazine, which will not I hope be deemed irrelevant to its design, concerning the *Author of the Whole Duty of Man*, whose works I am in the habit of reading with much pleasure, and whose name, if it be known, I am extremely desirous of possessing. Some one of your correspondents, or readers, can probably furnish me with the name of

* A Discourse addressed to the united Congregations of Protestant Dissenters at Exeter, by Lant Carpenter, printed but not published.

the *supposed* author at least; and any communication in reply to this, as it would be highly gratifying to me, and I doubt not to many others, might also excite inquiries upon the subject which would throw light upon this part of theological biography.

EPISCOPUS.

A PROPOSAL.

STRICTURES UPON TWELFTH-DAY CEREMONIES AT COURT.

To the Editor of the Monthly Repository.

SIR,

I AM a Christian of an order which is now nearly extinct, and which I feared was wholly so until I saw your Prospectus, which raises my hopes, that you and your friends are, like myself, *old-fashioned Protestants.* I originally left the church of England for the same reason that she left the church of Rome, namely, to avoid the folly and guilt of superstition. The party of Dissenters to whom I first applied, took me in with that eagerness with which they are known to welcome converts from the church; and for a little time my situation among them was tolerably easy. I was too much occupied with contemplating the inconveniences I had forsaken to perceive those which I had embraced; and my spiritual hosts charitably accounted for the peculiarities of my behaviour from my Babylonish education, and generously hoped that I should be in due time disciplined into form and order. I however soon opened my eyes, and they let loose their tongues; I perceived, or thought I perceived among them the cloven foot of religious domination; I was alarmed; I protested; I pleaded—they were deaf—I would be heard—they attempted alternately to cajole and threaten me—but all in vain; nothing could divert me from my purpose; I had left the communion of my fathers and friends in search of liberty, and I would not rest till I had found it. The result was, that they pronounced me to be disaffected to the peculiar doctrines of the Gospel, and I pronounced them to be ignorant of the first elements of the Gospel; to wit, the duty of free inquiry and the right of private judgment. Of course we parted. Not dispirited by the failure of my first attempt, I pushed my way into several other denominations, successively; proceeding with more caution indeed, but not with less firmness; some, for one reason or other, I voluntarily left; from others I was, willing or nilling, thrust out. I found in most of the churches with which I associated, that the most indubitable and fatal heresy was neglecting or opposing *the minister*—the full import of that expression none

can understand but those who, like myself, have groaned in the trammels of dissenting bondage. I am in years, and I am, I know, disposed to be garrulous, but will you allow me, good Mr. Editor, to state in confirmation of this last observation, which might otherwise appear invidious, that I was constrained to disunite myself from one society because I had persuaded some of my brethren that it was unscriptural and servile to solemnize our teacher with the title *Reverend*—from another, because I resisted a proposal from our young pastor, our finances being at the time very low, to paint our old, and I fancied venerable, oaken pulpit, in order that it might look like mahogany; to remove our old wooden clock, which had been put up by our predecessors on November 4, 1688, in commemoration of the arrival of King William in this country, and which had gone so well, that from generation to generation the congregation had always set their watches by it, while the minister was reading the chapter before prayer, and to put in its place a new and fashionable piece of mechanism, bedecked with several fanciful and transmarine ornaments; and, finally, to substitute for our pewter cup, whose simplicity and neatness were I always thought congenial with the rite in which it was used, a silver *chalice*, which I knew our poor members would be afraid to put to their lips—and from another, because I had the temerity, and on that occasion the fatal skill, to beat the minister on a religious argument before a large company; the topic was, *falling from grace*, for the possibility of which I contended; he strenuously denied it, but at length being pushed with a text that I brought against him, he started up suddenly, and with much warmth exclaimed, "Sir, in one instance I will allow the possibility of falling from grace, and thou art the man," and then hastily left the room: a melancholy pause ensued, which was broken at length by some females, who expressed their fears that their minister was offended, and descanted upon the horrid nature of religious disputes, and persuaded me, and here they were joined by the whole company, to beg the minister's pardon: "Beg pardon," exclaimed I, "for reading and examining the Scriptures! humph!" The next church meeting announced my exclusion.

But where am I rambling? You, Mr. Editor, will surely think me impertinent; however, I must tell you further, that I have now happily found a Christian society in this great city, where the fundamental principles of Protestantism are recognised and revered, and where there is a perfect unity of spirit in the midst of a great variety of opinion. Our teacher is of the same mind with ourselves, and what is most pleasant, he will bear

my telling him, in my frank way, that we will never make a little God-a-mighty of him, and that if he should at any time give himself airs, and take upon him the priest, the general cry among us would be, "To your tents, O Israel!"

Now Sir, after a little harmless gossip, as I hope, concerning myself, I proceed to the object of my letter, which is to offer my services, if you will please to accept them, as a sort of ecclesiastical censor. I have a good deal of leisure; my reading, though I say it, is not limited, and I am not a little inquisitive into the conduct of sects and parties. I have an old friend who tells me I am censorious, but I generally silence him with a saying of Bishop Burnet's, that "whatever tenderness we owe to men's persons, we owe none to their errors." I have, indeed I have, Mr. Editor, unbounded candour for all men—except church-impostors and church-tyrants.

You declare, Sir, in your Prospectus, that you are the advocate of *Scriptural Christianity*, and that your work is designed to guard the Protestant privilege of liberty of conscience; I propose, therefore, to send you from time to time, with your permission, strictures upon any proceedings of any part of the religious world which may appear to me inconsistent with the Protestant religion, as that religion is described in the New Testament. If I am at any time imprudent, check me, if I am wrong, set me right; together, we may I fondly hope, be of some service to the world; we may expect, without presumption, to make priests orderly, teachers modest, and churches cautious. I should not wonder indeed, if from our united efforts in this particular your work were to be known to the public less by the name of the *Monthly Repository*, which, by-the-by, Mr. Editor, is not a very bold title, than by that of the *Theological Argus*.

I begin my censorial functions with extracting from the public papers the account of the religious ceremonies observed at court on Monday, January 6, 1806, being Epiphany, or Twelfth-day; the day on which the star is said to have appeared to the Magi, which conducted them in the end to the infant son of Mary.

"Lord John Thynne, his Majesty's Vice-chamberlain, attended divine service in his Majesty's closet, accompanied by two of his Majesty's gentlemen-in-waiting, the yeomen guards, and other officers of royalty, the same as if his Majesty was present.

"After the Gospel appointed for the day was read, a solemn symphony commenced on the organ, and Lord John Thynne left the royal closet with the attendants, and proceeded up the aisle of the chapel to the altar, where *he bowed three times*, and

then, *kneeling on a crimson velvet cushion*, the Rev. Mr. Holmes, the Sub-dean, presented to him *a gold dish*. The attendants opened *an oval gold box*, and presented the contents to his lordship, which consisted of *three crimson velvet bags, with gold ornaments, containing gold, frankincense, and myrrh*, which his Lordship laid in the gold dish, presented by the Sub-dean, and *retired bowing*. A short time after his Lordship had taken his seat in the royal closet again, the appropriate anthem of "Arise, shine, O Zion, for thy light is come," composed by the late Dr. Dupuis, was sung very correctly by Messrs. Goss, Hawes, and Salmon."

This superstitious mummery requires no colouring, Mr. Editor, to make it contemptible; it is of a piece with the popish farce of rocking the cradle on Christmas-day, and would have been complete, if a lighted lantern had been fixed upon the ceiling, and a theatrical babe had been procured from Covent-garden or Drury-lane, to act the little Jesus. The cause of his Majesty's absence is not stated; I should hope it was his good sense, which, if it accord with that of the public, must trample upon a childish superstition which would disgrace the effeminate Persian, or the semi-barbarous Otaheitan.

I am, Sir,

London, Yours to command,

Jan. 13, 1806. GOGMAGOG.

P. S. Perhaps after all, Mr. Editor, you may not approve of this letter, and if, which I hope is not the case, you stand upon style, or are fearful of giving offence, you will not; on that supposition you have nothing to do but to burn it, without troubling me or the public with your reasons for so doing *.

MR. PALMER'S VINDICATION OF THE NONCONFORMIST'S MEMORIAL.

To the Editor of the Monthly Repository.

SIR,

I WAS not a little surprised to find myself exhibited in the last number of the Universal Theological Magazine, in so ludicrous a point of view. Page 283, I read as follows: "Mr. Palmer in his last edition of the Noncon. Mem. has strangely and unaccountably given Dr. Evans two fathers. See vol. iii. p. 496 and 524." Now, Sir, as no one, who does not think me an ideot, could for a moment suppose that I conceived of Dr. Evans (great man as he was) to be really so distinguished in

* Our correspondent is referred to the article *Correspondence* at the end of our Magazine. EDITOR.

his origin from the rest of the human species, it might have been concluded, without any great wonderment, that the apparent absurdity was owing to some peculiar obscurity in the manner of writing, or to some gross blunder in the printer, as also to an unlucky oversight in the corrector of the press. Those who know any thing of printing will not think it very "strange and unaccountable" that a gross error should sometimes pass unobserved, especially in a work like this, consisting of three large octavo volumes, small print, published in weekly numbers, and the proofs often sent so late as to require the greatest possible haste in correcting, and that by candle-light, without time for a revise. I could mention several ways by which this "strange" error might be "accounted for," and *one* which was the real cause of it; but I will not give you the trouble, I will only observe to your sarcastical correspondent, that an *error corrected* is in fact *no error*. Now, Sir, if your readers, who have the book, will have the goodness to turn to my list of *errata*, which stands conspicuous in the beginning of the volume, they will find that in the first article, p. 496, they are desired, instead of the word father to read "grandfather." And thus the mystery is explained, and Dr. Evans appears like other men. If your correspondent had vouchsafed to have examined the *errata* (which it is "strange and unaccountable" that he should not have done before he penned his witticism) he would have saved you and me this trouble, and prevented the momentary laugh of your readers at the expence of

Hackney, Your obedient servant,
Jan. 5, 1806. S. PALMER.

P. S. I have observed a few errors in the figures and dates, by which your correspondent might greatly divert himself and his readers; particularly one, by a 6 being turned upside down, which becomes a 9, and consequently makes a gross anacronism, the son to be almost as old as his father. This would seem almost as ludicrous as making a man to have two fathers.

DIALOGUE ON A REFLECTION OF DR. JORTIN'S.

[We are indebted for the following very valuable communication to a correspondent, of whose name we are sorry that we are not permitted to give more than the initials—the Rev. R. B. It was originally read before an eminent literary society, and is retained, for the sake of perspicuity, in the form of a personal address. We are happy to announce to our readers that we have in our possession, and shall bring out in the progress of our work, another disquisition by the same hand.

EDITOR.]

QUESTION.

What meaning is to be affixed to the following reflection made by Dr. Jortin?

"If there were no God, we should have no father, but only a cruel step-mother called Nature."

See Doctor Jortin's Tracts published in two volumes after his death, vol. 2, page 532, under the head of Maxims and Reflections.

IT has occurred to me, gentlemen, after much deliberation with myself, that the most eligible method of treating the question now before you, will be to make Dr. Jortin undergo by proxy, an interrogatory respecting the queries suggested by the reflection under consideration; this will of course throw what I have to offer into the form of a dialogue, which seems susceptible of more animation than an essay wherein a single speaker appears. I must however utterly disclaim the attempt of assuming the lively and pointed style of the author of Remarks on Ecclesiastical History, whose epigrammatic turns often remind his readers of Voltaire's happiest manner. To personate a man of distinguished parts belongs only to genius. Do not then impute to me the presumption of endeavouring, under the name of Jortin, to present you with an image of this ingenious writer: it is not his wit and spirit, but only his sentiments I aim at exhibiting; it is not the doctor in person I pretend to bring before you, but merely an humble substitute whose sole business will be to explain the doctor's meaning. Permit me without further preface to enter on my dialogue.

Pray, Doctor Jortin, give us leave to ask you what made you say, that were there no God, we should have a step-mother called Nature. In case there existed no God, is it not evident Nature would be our parent? Nature would then be the original cause, the producing power whence all things are derived.

Why, gentlemen, this is so obvious, that I thought I might, without fear of being misunderstood, use, instead of the proper term mother, the appellation of step-mother, thereby to intimate the disposition of this parent towards her offspring. Perhaps I borrowed the expression from the elder Pliny, who after observing that Nature has assigned to man the first rank in the animal world, and seemingly formed every thing else for his use, adds, that she has had the cruelty to make him pay so dear for these her favours, that it is not easy to ascertain whether she has exhibited towards man more of the tenderness of a parent, or more of the unkindness of a mother-in-law: his words are, *Magnâ sæva mercede contra tanta sua munera; ut*

non sit satis æstimare, parens melior homini, an tristior noverca fuerit. Now I, like Pliny, by the word step-mother, meant only to denote a mother who treats her children with harshness. The contrast it was my intention to point out, is that which subsists between a good and a bad parent.

Well, Doctor, thanks to this explanation, we thus far understand your meaning; but still we are at a loss to conceive why, on the supposition of there being no God, you represent as using us ill the very same nature which, on the contrary hypothesis, you no doubt consider as testifying the Divine Benevolence towards us. You call God the author of nature, and you believe him to be good; you must therefore believe nature, the production of his will, to be good also, since, if the production were evil, it would be difficult to prove that its author is not so likewise. But whichever of the two be in the right, the theist or the atheist, nature still remains the same; nor can it be philosophical to complain of nature in the one case, and to return thanks for nature in the other.

There is here, gentlemen, I confess, something that looks like a gordian knot, but I trust there is no occasion to cut it; with patient care it may be fairly untied. By nature we mean, all that comes under our inspection and within our experience, and nothing besides. Now the question is, whether this nature be a whole or only a part? The atheist holds it to be the former—I believe it to be the latter. To shew my opinion to be right, and his to be wrong, belongs not to my present task; all I have to do is to clear myself of the charge of inconsistency, and with this view I observe, that nature, were it a whole, might be evil, and yet if it be but a part, may be good. To judge fairly of any plan, we must be able to take the whole of it within our view. The first operation of a process may produce effects, which, should it be broken off there, would be widely different from those designed by the artist, but which, if it be carried on to its completion, will be found to have been necessary to bring about the intended purpose. If what we see is but a beginning, it may be wisely adapted eventually to introduce a happy conclusion, though were nothing to follow we might be compelled to pronounce it evil. There is then no inconsistency in deeming the system of things we actually behold very imperfect, on the supposition of its being a whole, and yet believing it, on the hypothesis of its being but a part, to be the appointment of perfect benevolence.

This defence of yours, Doctor, repels, it is true, the imputation of self-contradiction; but still it is incumbent on you to shew on what grounds you rest your assertion that nature is but a part.

This, gentlemen, I am very willing to do. I believe nature to be but a part, because I believe the Author of nature to be perfectly good. Perfect benevolence is in my mind included within the idea I form of God, whom therefore I regard as a father, meaning thereby one, not only from whom life proceeds, but who loves and blesses those whom he has brought into existence: agreeably to this idea, I am convinced that God loves his creatures not collectively only, but individually also, and therefore that the happiness of every one is an object of his attention. It is surely not thus with nature. The preservation of the race, the support and welfare of the species, are admirably provided for by her; the consequence of which is, that to the generality of individuals life, so long as it continues, proves in the main a considerable blessing; but still it is undeniable that numbers are sacrificed or neglected—they bear indeed no proportion to the mass, and with this she is satisfied. She intends, it is true, harm to none, but good to all; nevertheless, she suffers misery to become the portion of many a one. Therefore whilst the beneficence of her administration towards mankind at large, is highly entitled to praise and gratitude, her unconcern for the fate of individuals is not seldom attended with all the effects of deliberate cruelty; besides, though her regulations promote the happiness of men in general whilst they live, yet careful only to prevent the extinction of the race, she yields them all up to destruction successively, and thus far may be said to act cruelly towards all. Thus far, were she to be considered as our parent, she must be confessed to shew very little of maternal affection towards her children; as a parent, however, the atheist, if he confeses any, must consider her, as to her only he can ascribe the existence both of himself and all that he sees. But those who believe in God disclaim nature as a parent: they venerate in her, it may be said, to keep up the personification, the minister of the Deity, not entrusted however with the perpetual government of his universal empire; for were this the case, it would be the same in fact as if she were our parent, but presiding only for a limited period over a comparatively small portion of his boundless dominion. Entertaining this conception of her, they firmly believe that whatever she does is right; they do not pretend indeed that what she does appears always right to them, or would be so in reality, did it not bear a reference to a subsequent and more extensive administration. Many of her proceedings, were her laws the immutable statutes of all ages, and not merely temporary regulations, they would be compelled, they would not scruple to pronounce cruel and unjust: many of these, I say, were she the supreme ruler, or which comes to the same, did the whole of

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this plan lie before them, they could not but deem deviations from moral rectitude. But persuaded they see no more than a small part of the universal system, and recognizing in nature not God himself, but only his delegate for a short season, they conclude without hesitation that whatever strikes them as iniquitous in her ways, is in truth conformable to equity and goodness, and this conclusion is grounded not on their questioning the competence of their moral sense to judge of right and wrong in matters relative to the government of the world, but on the conviction of their inability to discern the connexion between what they see and what they cannot see; or in fewer words, of their want of sufficient knowledge of the final issue of things. Such I think must be, on this subject, the sentiments of all rational theists, such at least are mine, and from such has sprung the reflections, to explain which I now stand before your bar.

However, Doctor, there is still something in your course of reasoning which we do not fully understand. We wish to know whereon is founded your persuasion, that God is perfectly good. It cannot be on the evidence of nature, since you confess that did you believe nature to be the whole of the Divine plan, you could not deem it consistent with true benevolence; nor yet can it be on the testimony of the completion of that plan, whereof you consider nature as but the introduction, since you acknowledge this comes not within the reach of your senses, or the compass of your experience.

The observation, gentlemen, is just, and I have no objection to own, that neither on what I see without me, nor yet on what is still invisible to me, do I rest my belief of the Divine goodness. From this belief, on the contrary, springs my hope of that unseen glorious complement to the portion I now behold, which gives perfection to what seems at present to be imperfect. It is what I discern, what I feel within me, which assures me that my Maker is perfectly good. My moral sense informs me that benevolence is truly, absolutely, and essentially excellent, and my reason tells me that all true, absolute, essential excellence, of which the creature possesses any particle, must dwell in the Creator, from whom alone the creature can have received it. My moral sense bids me venerate, as the noblest work of God I am acquainted with, I do not say with the poet "an honest man," but a truly good man. My moral sense convinces me that his being truly good raises him in real worth far above the rank to which the union of the most extensive power, knowledge, and wisdom can exalt, if not accompanied with benevolence; and my reason will not permit me to believe that man can be more excellent than the Being to whom must be ultimately ascribed all that he is.

One doubt more, Doctor, respecting your meaning, requires to be cleared up. You call nature cruel. Do you then ascribe intention to it? Much of what you have now said seems, as well as that expression, to imply no less. Yet, whether there be or be not a God, nature cannot with propriety be considered as an intelligent agent. To the theist it is the aggregate of all the productions, operations, and laws of God, that belong to this present visible world: to the atheist it must be either a term including all beings and events, or else a blind power that, without design, gives birth to whatever is, and to whatever happens. But how in any of these senses can it be personified? Can cruelty or benevolence be predicated of it, otherwise than by a mere figure of speech, the introduction of which in such an argument, is by no means philosophical?

I will not deny, gentlemen, that this way of speaking is far from being strictly just; by me however it has been adopted only in compliance with the language of some atheists, who in a manner deify nature, and compliment it with divine attributes, though in no higher a degree than is necessary to account for the indications of wise contrivance and benevolent design, so manifest in our own frame, and in most of the objects that surround us. Thus in fact they often represent nature, not as the system of things we behold, nor yet as a cause destitute of thought and of will, but as a potent and intelligent being that has brought into existence all that live, and consequently as our parent. Now it is nature, under this point of view, it was my aim, in the reflection you do me the honour of discussing, to contrast with that of God, of whose perfect goodness I entertain as little doubt as I do of his existence. I would farther observe, that as this last objection reaches only the expression I made use of, the expression might be changed, and yet the sentiment still remain the same. This I say would undergo no material alteration, were I to substitute in the room of the remark under consideration, the following words: If there be no God, there exists no one in the universe that cares for us all, and who sooner or later will deliver us from every evil we experience or apprehend, and effectually provide for our lasting and substantial comfort and well-being. However if along with the same general idea I wished to convey the feeling of which my heart was conscious when I threw upon paper the thought that engages your attention, I should rather choose to unfold it thus: If there be a God, then is our's the condition of children watched over by a father, on whose paternal affection they may safely rely; but compared with this, our situation, if there be no God, must be that of wretched orphans, who though not destitute for the present, yet have no longer a kind

parent to look to for future support and protection, for a blessing to rest upon them, or for a portion that is to endure. Similar to the despair of such forlorn orphans when first made acquainted with their loss, similar to the sense they must then forcibly experience of being desolate, utterly forsaken and cast upon the wide world, would be the sensation of the man, who after having long cherished the belief that there exists a God, a being of perfect goodness, who has made all that live, and loves all whom he has made; after having by frequent meditation rendered this belief so replete with comfort and delight familiar to his mind, and intimately associated with all his principles, and with the sentiments and feelings dearest to his heart; after having long rejoiced in the assurance of the government and love of this best of parents, should be brought to imagine he has been deluded by a vain theory, and that God is the creature of man's fancy. Should he then be told by way of consolation, that after all he has sustained no real loss; that whatever he truly possessed before, he still can call his own; and that in nature he has still a parent who supplies his wants with liberality, and provides him with various enjoyments—would he not feel like the orphan who, when weeping over the grave of a tender father, should be reminded of his still having a step-mother? For my part, should an atheist attempt to persuade me to discard from my mind that idea of God which now dwells in it, and to admit in its stead his notion of personified nature, I would say to him in the language of Joas, in the Atalie of Racine, when replying to the queen's offer to adopt him for her son, "What a father would you have me leave, and alas! for what a mother."

Now, Gentlemen, it remains for you to judge whether your agent in this interrogatory has asked the proper questions, and how far Dr. Jortin has succeeded in explaining and justifying his remark by his proxy.

CURSORY THOUGHTS ON STATE FASTS AND THANKSGIVINGS.

To the Editor of the Monthly Repository.

SIR,

YOUR correspondent, V.F. (I say your correspondent, because I have no doubt he will favour you equally with your predecessor with his valuable communications) has, in a very sensible, candid manner, "assigned his reasons for observing the fasts and thanksgivings appointed by the state on former occasions, and also why he did not wish to observe the day of thanksgiving lately appointed by the same authority, for Lord Nelson's

splendid victory. [THEOLOG. MAG. for DEC. 1805.] I doubt not but he willingly submits to the apostolic canon, "Let every man be fully persuaded in his own mind;" and therefore, without feeling himself offended, will allow me to state some of the chief reasons why I am equally dissatisfied with his arguments and his practice on these occasions. It seems he "has without scruple observed the days of fasting, &c. because it gave him an opportunity of deploring the miseries of war, and of expressing the earnest wishes of himself and people for a return of the blessings of peace." He tells us too that these lamentations and supplications have been made on "the days which have been from time to time appointed by the state," consequently he observes them for this reason, otherwise any other day employed for the same purposes would do just as well. Now if the state appoints a day of fasting or thanksgiving to be observed, it assigns the reasons why, and to these reasons we ought to conform, otherwise we cannot pretend to observe the day for the purposes it enjoins, and may even run some hazard of giving umbrage to the state; we must therefore, of necessity, consult the proclamation usually issued on such occasions. Here then we are commanded, under the penalty of incurring the displeasure of Almighty God, to implore the forgiveness of our manifold sins, to pray for his blessing upon our designs in the just and necessary war in which we are engaged, and to petition that the pride, malice, and devices of our enemies may be abated, assuaged, and confounded; and that we may perform all these matters with perfect uniformity, our fathers in God are commanded to furnish us with the only allowable form of words in which we are "to present our common supplications." If then V. F. does not conform to these orders, and neglects to read the prayers for the day, he is so far guilty of disobedience. He may employ himself, properly enough no doubt, in deploring the miseries of war, or in longing for the return of peace; but if these be all he laments or prays for, he may have a chance to fall short of the objects chiefly in view, and to be interrogated, "Who required these things at your hand?" V. F. tells us that a thanksgiving for the recovery of a beloved sovereign, or for a peace, "is a very different thing," from a thanksgiving "for a successful battle," and who doubts it? He then laments, in terms which do honour to his feelings as a man, and especially as a Christian, "the dreadful destruction of lives on both sides," together with other consequent and terrible calamities. But can such truly dreadful events be avoided in war? It is impossible! Besides the constant recital of such carnage renders it quite familiar; insomuch, that many of the fair sex, though they can weep or faint at the represen-

tation of woe in the theatre, yet happily possess such strength of nerves as to be able to read or hear, without weeping or fainting, the account of 20,000 killed and as many wounded, and then with inimitable softness lisp, "Oh it is tsarming noos!" Let then V. F. endeavour to conquer his prejudices, and to huzza with his neighbours and other excellent Christians. And why should he puzzle himself about "framing devotions," since the only forms he ought to use are prepared ready for him, and may be bought in the streets for a penny *.

After making some judicious remarks upon an unlucky blunder of the Swedes and Russians, V. F. informs us that the self-constituted head of church and state in France has so far imitated the practice of regular governments as to appoint *Te Deum* to be sung or said "through the whole of his dominions." And what then, is this the only point in which he has imitated his neighbours? Besides, he is not the King of Sweden, nor are we inhabitants of Russia! Plutarch himself therefore, if he were alive again, could draw no parallel here; nor is the uncivil, though just epithet "chosen" by our newswriters, in any danger of retaliation! Why was not V. F. aware of this?

V. F. appears to be a dissenting minister; he therefore undoubtedly avails himself of every Lord's-day, to pray for the security of his country; its protection from the designs of an enraged opponent; and the long continuance of its happy constitution. As a servant of the Prince of Peace, he also prays for peace. Holy church also does the same in her daily service; and the reason she assigns for it in her response is now peculiarly true and pertinent. Fast-days therefore are not indispensably requisite, in order to afford either the heretics or the orthodox an opportunity of presenting their supplications for so desirable a blessing. Neither indeed do supplications to this purpose appear to constitute the prominent feature of some of our late formularies. Be this however as it may, if state fasts and festivals are thought expedient, perhaps they are best confined to the acquiescent all-approving multitude, for whose

* Some more decorous mode should be invented for supplying John Bull with the devotion for these days; at present he is often compelled to apply to the common hawkers and pedlars, and to rummage for what he wants among lewd songs, lists of horse races, accounts of sporting ladies, brimstone matches, and other common articles of trade. A sailor lost his leg at the battle of the Nile, and was sent home discharged. By way of getting an honest penny for himself and his Poll, he turned pedlar; hearing of an approaching fast-day, he went to a stationer to purchase a few quires of prayers, and the crafty rogue finding Jack could not read, sold him a lot of old ones, which had been thrown aside among other waste paper, into a drawer in the counter. Jack by dint of industry sold his prayers, but the purchasers were miserably out, and indeed when the day arrived, could neither say nor sing!

solace and ghostly edification they are primarily designed. The Dissenters, as has been just remarked, can employ part of the devotions of each returning Sabbath, in confessing private or national transgressions, and in supplicating for national mercies. In every station of life, whether private, social, or public, they can endeavour to show themselves good citizens, and valuable members of society. Insulted and seriously injured as many of them have lately been, exposed as the whole body of them yet are to the gross abuse and unfounded calumnies of a set of unprincipled anonymous periodical scribblers, they yet retain with undiminished zeal their habitual attachment to the person of their sovereign, and to the happy constitution of their country. Though degraded by impolitic restrictions, though exposed to the severe, the ruinous penalties of the test law, they have cheerfully come forward to join their fellow citizens in learning the use of arms; and should the awful trying hour arrive (which God avert!) when their courage will be put to the utmost proof, they will display it in the same heroic manner as may be expected from their more favoured countrymen.

Yours,

R. B. OF OLD ENGLAND.

LIST OF DISSENTING CONGREGATIONS IN THE COUNTIES OF NORTHUMBERLAND AND DURHAM*.

To the Editor of the Monthly Repository.

SIR,

I OBSERVE in one of the late numbers of the Monthly Magazine, page 231, a query addressed to Dr. Toulmin, on his promised History, and Present State of Protestant Dissenters. What answer that excellent and truly industrious writer will be able to return, I know not; but I hope a favourable one†. In the mean time I have often wished to see carried into full execution what was begun in a very imperfect way in the earlier numbers of the Monthly Magazine; an exact list of the different congregations through England, Wales, and Ireland, arranged according to their respective denominations, and with the names of (at least) their present ministers. This I conceive might be done without much difficulty, through the medium of your valuable Magazine; and might probably be a means of giving it great publicity and extent of circulation. I send you as a specimen, a pretty correct account of the

* This article is particularly recommended to the attention of Dissenting ministers of every denomination throughout the kingdom. EDITOR.

† Since this was written, Dr. Toulmin has answered this query, conformably to the hopes of our correspondent. EDITOR.

congregations in Northumberland and Durham: and if a few of your friends in each of the other counties could be prevailed upon to undertake the preparation of similar lists in their respective districts, a much more complete report of the present state of the Dissenting interest in all its branches, might by this means be obtained, than has hitherto been in the possession of the public. If copies of such lists were afterwards circulated, each in its own county, and the several ministers, or others, were requested to furnish their respective compilers, with an account of the origin, and history of their meeting-houses, the succession of their ministers, with anecdotes of such of them as have been eminent for their works, public services, &c. &c.; and also point out omissions and errors in their respective neighbourhoods, the subsequent publication of the whole, in one volume, would form an entertaining and instructive work.

But several good consequences, besides that of mere entertainment, would arise from such a publication. Dissenters would by this means become better acquainted with each other, both with the state of their whole body, and of their several respective classes. And they would have an opportunity of knowing how to recommend their youth, in cases of removal to distant parts, to the notice of respectable and worthy persons of their own connexion; which, for want of such general information as might thus be obtained, they have not at present the power of doing; and for want of which, young persons are often left to absolute hazard, at the most critical period of their lives, in the choice of their companions, and the formation of their most important connexions, and instead of being induced by their newly-acquired associates to continue the habits of attending public worship in which they had been brought up, are more frequently led by them to drop entirely their old religious connexions, too often without forming any new ones in their stead. The example of the Quakers in this, and *some* other articles of their discipline, is highly worthy of imitation by other religious communities.

I am, &c.

NEOCOMENSIS.

A LIST OF CONGREGATIONS OF PROTESTANT DISSENTERS IN THE COUNTIES OF NORTHUMBERLAND AND DURHAM, WITH THE NAMES OF THEIR RESPECTIVE MINISTERS.

I. PRESBYTERIANS.

N. B. In these counties only, it is probable, and in the Scots churches in London, the proper Presbyterian form of church discipline is still retained among the greater part of those Dis-

senters who are usually distinguished by this denomination. Of these the greater number are in communion with the church of Scotland; they are divided into three classes, which examine and license probationers, and settle and ordain ministers when chosen by any of the several congregations which compose them, according to the forms of that church.

1. *The Northern Northumberland Class.*

Berwick,	*High Meeting,*	George Tough, Minister.
	Low Meeting,	John Brown.
Wooler,		James Kennedy.
		—— Johnstone.
[Crookham,		William Sawers.]
Etal,		David Atkine.
Lowick,		Israel Craig.
Tweedmouth,		William Hall.
Spital,		Henry Cant.
Belford,		Robert M'Eune.
[Warnford,		—— Ross.]
Glanton,		James Kirton.
Harbottle,		William Lauder.
Alnwick,		William Goldie.

2. *South Northumberland Class.*

Morpeth,	Robert Trotter.
Widdrington,	Robert Marr.
Long Framlington,	Anthony Hedley.
Thropton,	James Robertson.
[Bavington,	Peter M'Nie? disputed.]
Birdhope Craig,	Thomas Hope.
Falstone,	James Wood
Wark,	John Slate.

3. *Newcastle Class.*

Newcastle,	*Wall Knoll,*	Andrew Robson.
	Silver Street,	Adam Laidlaw.
North Shields,	*High Meeting,*	Walter Knox.
Gateshead, county of Durham,		William M'Connel
South Shields,	*Old Meeting,*	ditto, Charles Toshach.
Sunderland,	*High Meeting,*	ditto, James Gardiner.
Monkwearmouth,		ditto, James M'Farlane.

4. *Presbyterian Congregations in communion with Scots Dissenters.*

N. B. In 1733 the famous *secession* took place, under the Erskines and others, on account of the law of patronage, and other alledged abuses in the church of Scotland; and shortly after, the seceders divided among themselves on the lawfulness of taking the Burgher's oath of "adherence to the true religion professed in the realm of Scotland," whence one party obtained the name of Burghers, the other of Antiburghers. This distinction, which seems to apply only to Scotland, those of each sect who

are settled in England have brought with them across the Tweed: so that there are separate congregations of *Burghers* in

Berwick,		John Blackhall.
Wooler,		James Robertson.
Alnwick,		[Vacant.]
Newcastle,		John Smith.
South Shields,	co. of Durham,	James Thorburn, M. D.
Sunderland,	ditto	Thomas Mason.

Of Antiburghers

Newcastle,	*Close*,	William Syme.
	Postern,	John Pringle.
North Shields,		Thomas Armstrong.

In 1732 a farther but less essential division occurred under Gillespie, Boston, and others, in consequence of their disgust at the violent settlements of unpopular ministers under the act of patronage. These established the church or presbytery of Relief, in connexion with which there is one minister at

Berwick,	—— Thomson.

There is also a small congregation of Glassites in Love-lane, Newcastle.

5. *Presbyterian Ministers in Northumberland not classed.*

Newcastle,	*Hanover Square* *,	William Turner.
	Groat Market,	David M'Indoe.
	High Bridge,	John Hutton.
	Queen Street,	David Gellatly.
North Shields,	*Low Meeting* †,	Samuel Pollock.
Hartley and Blythe,		John Blythe.
Hexham,	*Gilligate*,	Matthew Poole.
		James Liddle.
Stamfordham,		John Orr.
Thorny Ford, late Kirkley,		George Atkine.
Haltwhistle,		Thomas Smith.

6. *Presbyterians in Durham not classed.*

Durham,	*Claypeth*,	[Vacant, supplied in the evenings by the Independent Minister.]
South Shields,	*New Meeting*,	Joseph Mathews.
Sunderland,	*Low Meeting*,	Newton Blythe.
Swalwell,		Robert Turnbull.
Ireshope Burn in Weardale,		[Vacant.]
Stockton †,		Samuel Kennedy.

II. INDEPENDENTS.

1. *Northumberland.*

Branton,	James Somerville.

* Improperly called Presbyterians, observing none of the Presbyterian forms of Church Discipline. They are chiefly Unitarians; as well Pædobaptists as Antipædobaptists; but they choose rather to be considered as a friendly association of individual Christians, each one professing Christianity for himself, according to his own views of it, and acknowledging their minister's right to do the same. See U. T. Mag. vol. ii. p. 199, 200. The same description is supposed to apply, more or less, to those marked †.

Alnwick, *Bondgate*,	—— Rate.
Horsley,	John Heslup.
Newcastle, *Postern, New Ch.*	—— Sprey
North Shields,	—— Colquhoun.

2. *Durham.*

Durham, *Framwellgate*,	Lewis Jones.
Sunderland,	—— Clegg.
Monkwearmouth Shore,	—— Robinson.
South Shields?	

III. BAPTISTS.

1. *Northumberland.*

Newcastle, *Tuthill Stairs*,	William Hartley.
North Shields,	John Emery.

There are small societies of Baptists at Wooler, Alnwick, and Hexham, which are occasionally supplied, but have no stated ministers.

2. *Durham.*

Hamsterley,	Charles Whitfield.

There are a few Baptists at Sunderland, Cold Rowley, and Stockton, which meet for worship, but have no settled ministers. At the two former places they have houses for worship.

BIBLICAL CRITICISM.

EXPLANATION OF CHRIST'S BEING MADE SIN.

To the Editor of the Monthly Repository.

SIR,

AMONG the many causes which have issued in the corruption of genuine Christianity, one, not the least powerful, has arisen from mistaking the sense of some peculiar terms and phrases which, in the highly metaphorical language of the east, and particularly in that of an eastern Jew, were far from implying what, to a modern ear unacquainted with or inattentive to this circumstance, they may appear to signify. In this, as in a variety of other cases, Scripture will be found its own best interpreter. Being in possession, Mr. Editor, of some investigations which have not yet met the public eye, written by one whose talents and learning were for nearly half a century almost exclusively devoted to Scripture research *, I shall not apologise for sending you the following extracts from a sermon of his, in which is examined the real signification of some of those passages from which the popular doctrines of the vicarious suffer-

* The late Rev. Newcome Cappe.

ings of Christ, and of his atonements are supposed to derive their principal support.

With best wishes for the success of your important undertaking, I am, Sir, Your obedient servant,

York, Jan. 6, 1806. CATH. CAPPE.

He hath made him sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.

The sufferings of Christ are uniformly represented by the sacred writers as having the interests of mankind for their object: they make no mystery of the benefits that redound to us from these sufferings. If there be some passages that are more figurative and obscure, there are others which speak plainly and explicitly, that will help us to interpret them. Such is that passage of the Apostle above cited. He here speaks plainly concerning the origin and the end of the sufferings of Jesus; and this end was so highly worthy of the great and good Ruler of the world, that he hesitates not to ascribe them to his appointment, nor even to take notice of that very circumstance, which had there been any thing unjust or unkind in the appointment. had been the greatest possible aggravation of it, i. e. the perfect innocence of the sufferer. "He hath made him," says the apostle, "to be sin for us, *who knew no sin,* that we might be made the righteousness of God in him."

These words, I apprehend, would have been more intelligibly and more correctly translated in the following manner, viz. "him who knew no sin, he hath made sin for us, that we might become the righteousness of God through him."

He hath made sin: what then, can guilt and innocence consist together? How flagrant an absurdity! Could the holy God transform his holy Son into a sinner? What an impious accusation! Did he then transfer the sins of other men to him who had done no sin—the demerit of all other men's offences unto Jesus, that being thus loaded with their accumulated guilt, he might be said to be made been even sin itself? Such absurdities have been taught; but was Jesus then made guilty of having rejected, and despised, and reproached, and persecuted Jesus? Christ made guilty of betraying Christ? The Son of God of bearing false witness against the Son of God? The King of Israel of imprecating upon his own head the blood of the King of Israel? Is Jesus made to bear the demerit of having nailed himself to the "accursed tree?" Is he charged with the guilt of having vilified and reproached himself while he was hanging there? What can be conceived more wildly inconsistent, or more perfectly irreconcileable, not only to all notions of justice, but even of possibility? It is not within the compass of Omnipotence to transfer one man's guilt to another; it is not in the

power of another, in the strict and proper sense of the terms, to make any man a sinner; he may be tempted, but in being tempted there is no sin: he can be made a sinner, in the original import of these terms, only by himself; the intervention of his own will is necessary to constitute him such, and in *that* lies all the guilt.

He may indeed be compelled to do those deeds which, had they been done by him voluntarily, from an evil principle, would have constituted him an atrocious sinner, but which, having been done by him as the instrument, through the impulse of external violence, leave him as innocent, as virtuous, as holy, as acceptable in the sight of God, as if they never had been done. What then was the apostle's meaning, and in what sense can it be reconciled to truth and justice, that "he was made sin, who knew no sin?"

Jesus was made sin inasmuch as he was made a sufferer; and it appears not, that there is any other sense in which it is possible that innocence should be made sin. Pain and shame are the natural consequents, and the just desert of sin. Innocence has a title, if not to the enjoyment of happiness, at least to an exemption from suffering; but innocence may suffer from the violence of wicked men, and if the providence of God, who always has it both in his power and in his purpose to indemnify his servants for all the wrongs they undergo, should permit the innocent to suffer from the violence of wicked men, or lead them into such scenes and circumstances, or employ them in such services as will bring upon them those calamities that are the proper portion of the sinner, and with which his crimes are righteously and ordinarily punished, in that case it may be said with justice and propriety, that God makes those sin who know no sin; in regard to their character he cannot make them so; in regard to their condition, he puts no difference on this supposition between the innocent and the guilty; they are made sinners as much as they can be made, they wear those miseries which, if this were a state of retribution, would be one great and distinguishing characteristic of the sinner. It is hence most evident that it was thus only that God made or could make the holy Jesus "sin."

But if it did not thus appear, we might learn the apostle's meaning from many other passages of Scripture, in which the reformation of mankind, or their restoration to righteousness, and in consequence to the divine favour (which is here stated to be the end or object of his "being made sin who knew no sin"), is represented as the end or object of his sufferings; from which the inference is very natural, easy, and undeniable, that to be made sin is to suffer; or that Christ was made sin in

respect of the sufferings he underwent in the service of mankind.

Thus, for instance, in the very chapter where the text occurs, we find the following passage: "he died for all, that they who live, should not henceforth live unto themselves, but unto him." To live not unto themselves but unto Christ, cannot have any other meaning than to cease from sin, to become righteous, and to continue in the practice of all righteousness. That we might live to Christ, and that we might become the righteousness of God, are one and the same thing; if then in the text just quoted we should substitute the latter instead of the former phrase, we shall make no alteration in the apostle's sense, "he died for all, that they might become the righteousness of God; but," for this end, the apostle in our text has told us, "he was made sin;" whence it follows, by a very just and obvious deduction, that to be made sin, and to be put to a violent and cruel death, are nearly equivalent in their meaning; or at least that the one is comprehended in the other. To have died, may not exhaust the whole import of having been made sin; but the comparison of these two passages cannot fail to lead us to the true interpretation of this phrase: to have been put to death is at least a part of its meaning, and if to this last horrid outrage we add all the antecedent wrongs and sufferings of Christ, we shall then give it its full weight and import.

In like manner we might reason concerning a passage in St. Peter (2 Pet. iii. 18), which seems in some respects to approach nearer to our text, "Christ has once suffered for sin, the just for the unjust, that he might bring us to God." To bring us to God, and that we might become the righteousness of God, are evidently equivalent phrases. That we might become the righteousness of God then is declared to be the end and object of the sufferings of Christ; it is declared also to be the end and object of his being made sin; if then we do not understand how it was that Jesus was made sin, this passage will inform us, that it was in his sufferings. Many other passages of the like nature might be added, but it is not necessary to dwell on arguments of this kind, for the very phrase itself, "of being made sin," occurs frequently in the original of the Old Testament, and in such connexions as most indubitably ascertain its meaning.

[*To be continued.*]

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Discourses chiefly on Devotional Subjects, by the late Rev. Newcome Cappe; to which are prefixed, Memoirs of his Life, by Catharine Cappe, 8vo. 9*s*. Johnson and Mawman.

THIS volume is edited by, what may well be denominated, the conjugal piety of a worthy and amiable widow; to it is prefixed a second edition of the author's memoirs, formerly added to some critical dissertations published soon after his death. Among the additions made to these, none are more interesting than what respects the reception which they obtained from a fellow-student, in whom they revived not only the pleasing remembrance of the time spent at the academy with his friend Cappe, in the joint pursuit of wisdom, virtue, and religion, but the joyful hope, the blessed assurance which usually terminated their social intercourse, that they would meet again in another and better world. Whether this friend was Moore, Mrs. Cappe has left the reader to conjecture; but the following lines on contentment, written by that excellent poet, she deems so descriptive of her husband's character and dispositions, that she could have fancied them written by himself:

Divine Contentment still be nigh,
To cheer me with thy placid eye,
While through this fleeting life's short various day,
An humble pilgrim here I plod my way.

May no ambitious dreams delude my mind;
Impatience hence be far, and far be pride.
Whate'er my lot on Heav'n's kind care reclin'd,
Be piety my comfort---faith my guide.

Since in this volume are published some sermons, from which, in the first edition of the memoirs, were made very copious extracts; these extracts are now of course omitted. To the present publication however are added Mr. Wood's elegant and manly tribute to Mr. Cappe's memory, with Mr. Welbeloved's intereresting and pathetic account of Dr. Robert Cappe, annexed to an animated and sensible discourse on that melancholy occasion. Whilst no well-disposed mind can help regretting

the early decease of so excellent a character, it is pleasing to reflect that it was so worthy of removal, and that a profession remarkable for polished manners and extensive knowledge, was in this instance graced with the nobler ornament of pure and undefiled religion; but it is the principal object of the present review to give an account of Mr. Cappe's sermons, chiefly for the sake of diffusing more widely the admirable and useful sentiments which they contain. According to him, faith is distinguished from knowledge, because it respects things invisible and future. Religious faith relates to the nature, character, will, counsels, and providence of God. Faith places things unseen in a clear, convincing, and affecting light. Faith is the grand principle in the Christian life: it was a principle with the ancient worthies mentioned in the Old Testament, and even with the wise and good amongst the Gentiles. But Christian faith is a much nobler, clearer, and better principle of conduct: it respects not only the Divine Providence in general, but also a future life; it brings the most incontrovertible evidence for that state, and exhibits it as a happier and more certain condition than any which either Jews or Gentiles received.

Faith is a reasonable principle, not dark, mysterious, or unintelligible, not enthusiastic or fanciful, not supernatural or inexplicable, no sudden irradiation, but the object of the mind's eye; every hour of the day men act upon this principle, in taking food or medicine, in planning schemes, in buying and selling, in sowing seed, and in many other transactions and operations In all such instances, probability is the spring of action —faith, not sight. Hence, if there be evidence for the Divine Providence and for a future state, it is reasonable to act as if those doctrines were true. The evidence without doubt is great and strong; but were it otherwise, such are the natural consequences of religious and Christian faith, that a very small degree of probability should engage rational beings to live righteous, godly, and sober lives.

Since then faith is a reasonable principle, men need not be ashamed of it. Christian faith is peculiarly reasonable, because it is founded on the strongest evidence—the testimony of honest and able men. The distinction is not always clear between faith and reason, as much of what is called reason is in fact faith, founded upon the testimony of probability; so faith itself is not an act of reason. Nothing unreasonable therefore should be called faith, lest what is reasonable and deserving of credit be liable to prejudice; whilst then all proper and just means should be used to confirm persons in the faith, it should be pursued into all its practical and moral consequences. Faith is a desirable and important principle; if no dependence were

if there be a future state of retribution, it is desirable that men should believe it, and act upon it.

Faith introduces the mind to a fund of the most delightful entertainment: it leads it to enjoy prosperity with innocence and thankfulness; to look back on the history of mankind as appointed by God for good; and to contemplate the world as erected by the Deity as an eternal monument of his greatness and goodness, as a vessel directed by the best of pilots, as a well-governed community under the best of kings. The events of Joseph's life were remarkably illustrative of the Divine Providence: the envy of his brothers, his farther's partiality and sorrow for his supposed death, and his own imprisonment, the consequence of pure integrity, were instrumental in raising him to a prosperous station, and in putting it into his power to forgive and bless his brethren, and to settle them in the land of Egypt, till God pleased to deliver them from oppression, and to render them the medium of his communications to mankind, as well of the Mosaic system, as of the everlasting Gospel. Thus the virtuous may learn to think with tranquillity on death, as the gate to eternal happiness and glory. Thus faith reconciles the minds of the good, not only to calamity and affliction, but to mortality itself.

Such is the general tenour of sentiment in the discourses on the nature, reasonableness, and importance of faith, at the beginning of this excellent volume. It seems to have been the author's custom to pursue a train of thought through several sermons. Hence at a time of great affliction, after experiencing many worldly losses, the death of two infants and of a beloved wife, who left six young children behind her, Mr. Cappe preached three sermons from the apostle's words, Phil. 4. 6. "Be careful for nothing, but by prayer and supplication with thanksgiving, let your requests be made known unto God." Μηδεν μεριμναϊτε, perhaps should not have been rendered *be careful for nothing*, but be not too anxious or troubled about any thing. Man is allowed to forecast futurity: he can scarcely help prying into it; it is his duty to provide for what will probably happen. If he would attain any desirable object, he must be careful, yet he need not be so to that degree, as by attention to inferior objects, to neglect what is more important, or to distrust the Divine Providence. Only those cares are forbidden which create imaginary evils, antedate sorrows, overlook mercies, look on the dark side only, lead to murmuring complaint, produce ingratitude and impatience, and prevent the discharge of moral or religious duty: only those cares are forbidden which discourage prayer and supplication, and are fatal to virtue and piety. Such cares cannot do any good; they

they cannot change the appointed course of events; they must do much harm by creating unnecessary trouble, by injuring the body and mind, and by incapacitating persons for duty and exertion. As calamity is often more terrible in prospect than in presence or retrospect, so by brooding upon it the evil is increased. If adversity visit the Christian's tabernacle, if affliction cloud his dwelling, probably the evil of the day is not sufficient for the day. Inward strength is given to support more than outward pressure. There may be calamity without total loss; there may be restoration from sickness without death; or any thing may be borne, if faith and a good conscience be not shipwrecked. Besides, anxious cares may bring upon the mind the evils which it fears; they who indulge them set a bad example, and do great harm to others. Such conduct takes away comfort, precipitates into distress which might have been avoided, protracts the continuance of affliction, multiplies sorrow, aggravates suffering, and is a disgrace to the Christian profession; yet as God will probably distinguish between infirmity and sin, so likewise should Christians, and beware of wishing to alter things, though it were in their power to do themselves a little good and the world much harm. God without doubt will overlook the starting tear, and forgive the involuntary sigh.

Prayer is the natural language of fear and trouble—afflictions send men to God; but who can sing the songs of praise under the clouds of sorrow, amidst the waters of affliction? Yet afflictions are not evils; they have many moral and religious advantages, and are therefore blessings in the end. It is not an evil being, but God, who governs the world. Evils are not blown by the wind of chance, nor borne down by the torrent of unintelligent, irresistible destiny. If man saw with the eyes of God, he would call them blessings. It is the language of scripture, "that evil comes from God for good; that afflictions work out the fruit of righteousness, &c." Children are most indebted to those parents who subject them to good discipline; those are their worst enemies who indulge and do not govern them.

In palliation of evils, it should be considered that uninterrupted security is a less sensible blessing than deliverance, whilst the restoration of comfort brings more lively joy than continued possession. Never is friendship or devotion more useful or consoling, than in the hour of adversity. Sinners have peculiar reasons for rejoicing, if they be thus reformed. Adversity is a time for serious thought and improvement. Sufferings are seldom equal to demerit. Whilst there is life, there is hope. Even the most virtuous characters are not ex-

empt from afflictions; but they bear them best, and improve them most.

Seldom too is the hour of trouble so afflictive as it might be. The poor may be in health, the rich are in circumstances which may alleviate many afflictions. Though the body be disordered, the mind may be cheerful and sound. Friends also enable their friends the better to endure their sorrows. Man's strength is generally proportioned to his day. If anguish has been sharp, it has not perhaps been long; or if long, habit renders it more easy to be borne. Still possibly many comforts are left, or afflictions could not have occured more seasonably. They who are unjustly censured, may rejoice that they are not justly. Many afflictions admit of consolation or cure. If diseases be not remedied by attention and skill, the mind may be enabled by the comforts of sympathy better to endure them.

In all such circumstances, whilst prayer yields great consolation, hope in every situation is the chief cordial of human life. At last death will end pain and distress. None will groan in that land of silence. Every grief will be forgotten in placid slumber. Besides, pain is not immortal, and the storms of life drive the vessel to a quiet, if not happy haven. At least they who keep a good character cannot miss the port; this hope is the anchor of the soul.

They who are thus grateful in adversity as well as in prosperity, recommend themselves to God, and will finally experience his favour and blessing. Even in the deepest affliction, the mind ought not to forget its former mercies. Such blessings perhaps have been long enjoyed. They who have lost friends, have had them to lose. Nor are such blessings lost, as they are real pleasures to those who can reflect upon them witth the spirit of grateful piety; so such characters may be assured that they will finally be restored to them. They are not lost whilst their good effects remain, nor will they cease to have their proper influence, as long as the mind is disposed to extract from them whatever good they are capable of affording.

The sermon entitled, Man the Property of God, may be regarded as one of the most insulated in the volume, unless it be considered as introductory to the discourses which succeed on the love of God, and against the unreasonable love of pleasure. That however man is strictly the property of God, the author has argued in an eloquent and animated manner: he is a creature brought into being by the Divine Providence and power; he bears marks of God's workmanship, in the frame of his body and mind; only by the Divine Influence is he pre-

served in being; from the same source he derives all his blessings. But though man be thus subject to the Universal King, who doeth whatever he pleases, yet he has reason to rejoice in the assurance, that God will never command any thing but what is right and good, and that he hath revealed unto mankind his word and will, with the means of attaining everlasting happiness. Hence man should yield himself unreservedly to the disposal of God, serve him freely, obey him cheerfully, and resign himself entirely to him.

Thus may love to God be formed in the mind of man: this love is prescribed by the purity, justice, truth, fidelity, and goodness of the Divine Character, by the happiness which creatures enjoy, which all proceeds ultimately from God, and by the experience of individual welfare. Whoever loves goodness, should love the Author of Goodness. As mankind naturally love those who promote their happiness, so much more ought they to love him without whom they could not be happy, but who causes all things to work together for everlasting good.

Great care and diligence however are required to maintain the love of God; for visible and temporal objects make deeper impressions on the mind, than those which are invisible, infinite, and eternal. Besides love to God is more than admiration of his works, providence, or word. It should be a feeling of the heart, and have an influence on the life and conduct. It should not be wasted on the mirror; it should look on the image which the mirror represents or contains. It is a delicate plant which requires constant cultivation; but its utility is manifested in preserving the mind from pollution. In a wicked heart it cannot reside, and even in the noblest minds the flame often needs rekindling. Hence the best characters may be far from attaining that perfect love which casts out fear, whilst the fear of God may be useful, instrumental, and necessary to promote the love. Nor can an earthly mind serve God acceptably, or be influenced by the principle of love to him; the world is its deity and idol. The love of God cannot thrive or live among the weeds of worldliness: the soil is so shallow, that its roots cannot strike deep enough to flourish. When sought and acquiesced in as an end, the chief and only purpose of human life, worldly possessions yield short and little delight, are transient and insecure, injure the body and the mind, end in the extreme of evil, and cannot be attained by all. The love of God produces effects directly contrary; though it may not preserve the heart from grief, the eyes from tears, or the feet from falling, yet it extracts the sting of calamity, and prepares

the mind for the endurance of every evil. But in the season of affliction the world is of no value to a guilty mind, to a diseased body, a troubled soul, or even to any persons on the bed of death, and on the confines of eternity. Then, as this world will be diminished, the future will be magnified to the mind's eye, yet both perhaps may thus then at last appear in their true light and size. The present life will then seem a vapour, only variously coloured; it will then be manifest that man is a stranger and pilgrim on the earth, and that his days pass away like a shadow.

"When," to adopt the author's own words, "the period of life has overtaken me, and the awful messenger of death has read me the summons of my departure out of it, what is the world to me? When I lye upon a dying bed, watching my ebbing life, expecting every breath to be my last, and waiting for that solemn moment when the world invisible shall open on my soul, what is this world to me?

"Anticipate that solemn moment; it will be with you in reality ere long. Place yourselves on the verge of time, imagine that your course is finished, that your glass is run out; and from the margin of eternity look at the approaching and at the receding world:—how vast, how sudden, how inexpressible a change in your conceptions and affections! How much is the one world magnified, the other how much diminished in your view! Arrived at such a period, things seen and temporal, all that we possessed, and all that we wished for upon earth, shrink into vanity and nothing; things spiritual and invisible, all that we esteemed so lightly and neglected so unreasonably in the moral and eternal worlds, swell into infinite importance, and appear to us all in all. How insignificant are the possessions that lately we so much prized, and in which we so much vaunted! How cool and languid the desires that lately were so fervent and so restless! How indifferent our regards to this world, which lately were so cordial and sincere!

"Why am I so enamoured of a vapour, that appeareth but for a little while; of a vapour, on which before it vanisheth, my eyes may be for ever closed? A stranger and pilgrim upon earth, why whould my treasures and my heart be fixed where my days are as a shadow, gliding hastily, constantly, and incessantly away? Hurried as I am down the stream of time, shall I set my heart upon the fading flowers that grow upon its banks? No, I must not be so injurious to myself; I must not be so ungrateful to my maker. The creature must not hold the Creator's place in my esteem; the world must not banish God from my heart; eternity must not be sacrificed to the little interests of time."

[*To be concluded in our next*]

ARTICLE II.

The Old Testament Illustrated, being Explications of remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers, and the proper Understanding of which may be rendered conducive to a

further Acquaintance with the Christian Dispensation; in a series of Lectures to young Persons. By Samuel Parker. Vidler, 6s.

EVERY intelligent Christian knows that the Bible has been objected to by unbelievers, and therefore the objections are deserving of consideration. Hence writers, in defence of Revelation, have employed their talents for this purpose, and particularly the judicious Leland, in his View of the Deistical Writers, has satisfactorily refuted the several positions which have been urged with so much confidence in favour of infidelity. Mr. Parker therefore has performed a meritorious service in bringing forward these objections with their replies; but we could have wished that the replies had been more full and decisive; and we regret, that after having given the hypotheses of the learned for the solution of difficulties, he leaves the young reader in a kind of wilderness, of answers (creditable indeed to the compiler's reading and industry), whence he may, from want of previous information and experience, find his way out with difficulty, and in some cases with little satisfaction. Having stated the objections at some length, it would have been better had Mr. P. like a judge in a court of judicature, summed up the substance of the evidence in favour of revelation, and thus he could not have failed, from the *quantum* of preponderating evidence, to leave a strong impression on the young and tender heart. We however thank the compiler for what he has done, and we doubt not our friendly hints will in a second edition receive proper attention.

With respect to the contents of the volume, they are arranged under twenty-one lectures, and in the Appendix are some additional Reflections on the Fall, Abraham's offering up his Son, and on the Witch of Endor and Samuel's Appearance.

The work executed after the mode above suggested would, however valuable in its present state, be greatly improved; and we heartily wish well to this and every other publication which tends thus to arrest the progress of infidelity.

ARTICLE III.

Virtuous Remembrance. A Sermon sacred to the Memory of the honoured Dead; and particularly of the late James Currie, M. D. F. R. S. preached at the Chapel in Paradise Street, Liverpool, Nov. 17, 1805. *By the Rev. G. Walker, F. R. S. and President of the Literary and Philosophical Society of Manchester.* Johnson.

FEW men have left the world with more blooming reputation than Dr. Currie. The biographer and the poet have en-

twined around his name the wreath of well-earned praise, and the preacher here adorns his virtues with the laurel of immortality.

Isaiah lvii. 1. "The righteous perisheth, and no man layeth it to heart." Mr. Walker considers the reproof of the prophet as a caution against indifference to the acts of Providence, and shows the propriety and advantages of cherishing the remembrance of the virtuous dead, and bringing such events home to us in all their best application. He is the warm advocate of virtuous sympathy, and recommends that we never dismiss from our memory one relative or one friend, or one good man, who has deserved, while he lived, our affection and esteem.

The virtuous uses of such remembrance are severally and forcibly insisted on. The first great lesson which it presents to us, is the vast distance between the expectations and the enjoyments of this world. Secondly, when we see the righteous removed from this life, whether those who are in the full exercise, or those who are putting forth the promise of good, it ought to offer itself to our thoughts, that in this very dispensation Providence may have been most kind to them. Thirdly, another very important use to which the remembrance of the dead subserves, especially of those whose virtues had endeared them to us, is in mellowing our harsher passions, and inducing that sensibility and tenderness of soul which is most apt to imbibe all the gentle and compassionate spirit of the Gospel. Another very valuable effect to which the remembrance of revered worth conduces, is in kindling in our breasts the spirit of virtuous imitation. Lastly, admonished by this virtuous remembrance, we learn to address our thoughts more steadily towards Heaven, the only asylum which those who cherish virtue can ever hope to find—their only sure dependance. These topics are enforced with ability and earnestness, and in a style of vigorous eloquence.

We were a little surprised at Mr. Walker's adducing as a stimulus to virtuous action, the persuasion of the "visits and presence, and inspection of departed spirits;" we do not admit either the truth of the argument, or the efficacy of the motive.

There is no direct application of the discourse to Dr. Currie, though it was very naturally suggested by, and will be readily associated by the reader with his much-lamented death. If it be less interesting on this account, we ought to reflect, that a more particular mention of this excellent man might have raised among his surviving friends who were present at its delivery, a tumult of emotions not compatible with the composure and solemnity of a public religious service.

ARTICLE IV.

The Example of Jesus the Example of a Man; a Discourse delivered at Gloucester, July 3, 1805, before the Society of Unitarian Christians, established in the West of England for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By James Hews Bransby. Vidler, 1s.

THE Unitarians are commonly reproached with the want of religious zeal, and to a certain degree the censure is unquestionably just. Their exertions have borne a more exact proportion to their numbers, which are small, than to their abilities, both pecuniary and intellectual, which are confessedly large.

The zeal of a sect may be of two kinds, viz. the zeal of promoting the supposed perfection, and the zeal of increasing the number of its members. This latter species of zeal may operate in a variety of ways, more or less suitable to religious parties according to their peculiar nature and views.

A zealous attention to the improvement of their internal economy is not commonly supposed to be the characteristic of Unitarians, among whom it is said, for we speak less from personal knowledge than report, that little of church discipline remains, and that the sum of Christian fellowship consists in meeting once a week under the same roof, and eating bread and drinking wine once a month in the same place, at the same time. We hope Unitarian churches are not so far identified with the world as to consider him an Unitarian who merely does not worship with the Calvinists, and him a member of their body the amount of whose zeal and devotion is the punctual payment of his subscription!

The spirit of proselytism has been attributed to the Unitarians as a heinous offence by the very persons who have taxed them with an unchristian lukewarmness. This inconsistency of their accusers may be accounted for by the twofold consideration, that they have confined themselves to one method of convert-making, and that method of all others least noisy and obtrusive; bur that at the same time they have employed it with a vigilance, dexterity, and success, of which other sects afford no example. The method referred to is that of books, controversial and doctrinal books, in which Unitarianism, from the time of its first revival in this country, has always abounded. This mode of persuasion and conversion is particularly congenial with the system in whose behalf it is used, which is founded not upon the moral and intuitive sense, not upon a frame of feelings, not upon preternatural communications and divine

impressions, but upon argument and reason. It has hitherto operated however chiefly upon one, and a small class of persons, those habituated to reading; and its effects have been gradual and silent, and have frequently not reached beyond the library or the closet. Converts thus created have generally retained the associations which they first received, and have connected Unitarianism habitually with literature and refinement.

> Quo semel est imbuta recens, servabit odorem
> Testa diu.

Of late the Unitarians, without stepping out of this path, have endeavoured to accommodate the multitude, by widening it. They have written, and have formed societies for disseminating popular Unitarian tracts, at once gratifying and increasing the growing intelligence and inquiry of the people. There are already four of these societies, of which all have an annual sermon, and two regularly publish it. At present, perhaps, their tracts are not sufficiently level to the capacity of the uneducated and uninquisitive; they are too much in the form of literary and critical disquisitions. Let them take a lesson from the conductors of the Cheap Repository, who speaking to the people in their own language never fail to be heard. All the books circulated are not, we grant, liable to the same objection; some of the sermons, especially, are as plain and intelligible as they are strong in argument and powerful in eloquence. Of this class, we are happy to state, is that before us, which, whilst it abounds with sound reasoning, masculine sense, and animated and forcible writing, evinces also an earnest zeal, a charitable and even affectionate temper, and a highly devotional spirit, which excite our respect and esteem for the author, and encourage us to hope that he will prove an active and successful advocate of the cause of free enquiry and rational religion.

From the appropriate words of Peter (1 Pet. ii. 21.) Mr. Bransby observes, that precept is less efficacious than example, and then proceeds to delineate the beautiful pattern of moral excellence which Jesus has set his disciples, and to show that his example, of small practical influence if he be a God, or a superangelic spirit, is most powerful and prevailing as the example of a Man. Several judicious and useful notes accompany the discourse, which concludes with a faithful and eloquent portrait of the late Rev. Timothy Kenrick, in whom the society has lost a wise and active supporter, and Mr. B. a revered preceptor, and an affectionate friend. The untimely removal of such a man as Mr. Kenrick, is indeed, a mysterious part of the plan of Providence; but it is no small consolation to his friends, and to the religious world, that although dead he yet

lives, and speaks, and instructs, and edifies mankind, in the persons of those whom his counsels, as a father and a tutor, have trained up to piety and usefulness!

THANKSGIVING SERMONS,

ARTICLE V.

Preached December 5, 1805, on Occasion of the Victory of the British Fleet, under the Command of Lord Nelson, over the Combined Fleets of France and Spain, off Cape Trafalgar, October 21, 1805.

Reflections on Victory; a Sermon preached in Argyle Chapel, Bath. By W. Jay. Second Edition. Williams, Smith, Hatchard, and Ogle. 1s.

THIS discourse, we are told in an advertisement, is published in consequence of the importunity of friends, and its selling so readily as to come in a very short time to a second edition, justifies the statement. It is deeply tinctured with the spirit of piety and humanity, and though not wholly unobjectionable is yet excellent.

2 Sam. xix. 2. "And the victory that day was turned into mourning." The author remarks, that his subject is victory, and considers those victories that terminate in joy and those that are attended with sorrow.

"Of the first sort are our Redeemer's victory over all his enemies, and our's, and the moral and spiritual victory of the Christian; of the latter sort are the victory of the young man over the force of a pious education, of the seducer, and of the infidel, and such was the victory of Joab, referred to in the text, such in some respects are all national victories, and such, in a memorable circumstance, is the victory of Trafalgar. The joy excited by this victory should be tempered with seriousness, prayer, praise, beneficence."

Here the preacher concludes with a warm appeal to the feelings and piety of his hearers on behalf of the Patriotic Fund.

Mr. Jay's style is animated but abrupt, and the sermon reads less pleasantly on account of the injudicious and tasteless quotation of several stanzas from Dr. Watts's Hymn-book. A prayer precedes the sermon, with which we are highly pleased, for it is composed chiefly of scripture-language.

We make four brief extracts, of which the first is a just description; the second a tender and humane reflection; the third (we are sorry to say) a mere conceit; the last a bold apostrophe.

1. "The glory that attends the conqueror is so dazzling, that it unhappily prevents our observing sufficiently the wickedness of his character, the injustice of his means, and wretchedness of his exploits.

2. "Mournful is the loss of lives; for where is the human being that

is not important to some one? On the late news Edinburgh was illuminated, but not entirely—one street refused its lustre; in this lived the widowed wife of the gallant Captain Duff. It was a striking exception. Darkness best suited an anguished mind, whose hope was fled. But social attachments and usefulness do not depend upon rank and office. How many a poor widow in Spain, in France, in England, whose name will never be announced in the public papers, is now weeping over a husband she will see no more? How many a child is at this hour crying 'my father, my father?'

3. "It is remarkable that the ship in which Nelson fell was named *the Victory*, and thus the words we have chosen were circumstantially accomplished. The Victory was turned that day turned into mourning! the cabin-boy and the Captain wept.

4. "Nelson farewell! thou hast more than repaid the confidence thy King and thy country reposed in thy patriotism and thy talents: thy warfare is accomplished, but long shall thy fame live—long shall thy example stimulate; thy memory shall be embalmed in our grateful affections, and history shall record that a whole nation, sensible of their obligations to thee, by their presence or their sympathy attended thy funeral, and followed thy awful remains to their august and final abode."

A Sermon preached at Salter's Hall, by Hugh Worthington. Johnson and Conder.

We were prepared to read this discourse with candour, by the advertisement, which informs us that Mr. Worthington has been in pastoral connexion with the congregation assembling at Salter's Hall thirty-two years, and that the Sermon is published at their request, as a testimony on his part of esteem and gratitude. An union of so tender a nature, continued so long, and attended, as Mr. W. declares, with great mutual happiness, leads us naturally to think highly of the virtues of both the preacher and his people.

1. Samuel, 12. 24. "Only fear the Lord, and serve him in truth, with all your heart; for consider how great things he hath done for you." The attention of his hearers might have been "requested," Mr. W. remarks, "to various passages of Scripture less familiar than this text, and for that reason preferable in Fancy's ear; but where, he asks, could they find sentiments more strictly suitable, or more practically instructive, than the words of Samuel!" Before he "enters however on the discussion and improvement of those words," he lays down "four preliminary cautions." He warns his congregation that "amidst all their rejoicings on that great event which had called them together, there must be no pride or self-conceit; no malignity against enemies; no inhuman delight in war; and no presumptuous confidence in futurity." These precautions are excellent; they shew that Mr. W. in his exultation as a Briton, has not forgotten that he is a Christian.

In the general division of his subject, the preacher is not, we think, happy: his arrangement is neither luminous nor elegant. He first "specifies some of the great things which God has done for our country; then points out the religious improvement which such mercies demand; and thirdly, shews the necessity of *considering* these mercies, that such an improvement may be excited and perfected." The two last heads do not admit of analysis. The following is the catalogue of "great things" specified under the first: our insular situation, our climate, our commerce, science and literature, civil and religious freedom, the privileges of the Gospel, and the feats of British valour. All the readers of the discourse may not probably think with the author, that the sun of freedom has shone with rays of additional lustre "under the reign of his present Majesty," or that the battles of Cressy, Poictiers, and Agincourt, "feats doubtless of valour," but feats also of profligate ambition and shameless injustice, are suitable topics of Christian exultation, and just grounds of extolling "the loving kindness of the Lord." They may perhaps prefer recurring to his own salutary monition "against the most distant approach towards delight in war," and defend themselves with his own beautiful observation, that "the sword is not the less keen, because its handle is adorned with laurels; nor is war the less destructive, because shouts of victory drown the cries of the wounded and dying."

Mr. W. adverts thus eloquently to the fall of Nelson:

"The Eternal Disposer of events and of nations, has on this occasion most awfully proclaimed the truth, "that he is alike able to save and to destroy." Interesting lesson! In the very moment of victory he has withdrawn the instrument by which he wrought it, unnerved the arm which had just been directing the British thunder, and for ever closed the eye which day and night used to watch over our safety and happiness. Oh Heavenly Father we bow to thy will!"

Admiral Collingwood's "appointing a day of thanksgiving through the whole British fleet under his command," raises the preacher's admiration of naval piety higher than it does our's, who recollect that in the late crusades against regicide and atheism, religious forms have been invariably used as instruments of warfare. Of Collingwood he remarks with more vivacity than propriety, that "he seems, in his letters written on account of this recent and splendid victory, not only to have dipped his pen in the ink of a Nelson but to have had his mind imbued and steeped in his principles."

The conclusion of the sermon is devoted to the Patriotic Fund, for which the preacher pleaded so earnestly and successfully

with his hearers, as to raise on its behalf, as he himself tells us in a note, more than eighty-one pounds.

A Sermon preached to the Society who support the Sunday Evening Lecture in the Old Jewry, by the Rev. John Edwards. Johnson.

We know not whether we more admire the eloquence of some passages of this discourse, or wonder at its leading principle; it is so hostile to the spirit of religion, so irreconcileable to the interests of justice and humanity, so novel as the doctrine of a Dissenting minister, and so truly extraordinary as the doctrine of the eloquent eulogist of that martyr to the liberties of mankind— Dr. Joseph Priestley!

Psalm 95. 5. "The sea is his, and he made it." Mr. Edwards introduces his sermon with some oratorical and beautiful observations upon the various aspects of the ocean: "its regular ebbing and flowing; the beauty of its surface when calm, or the still greater beauty of that surface when dimpled by soft breezes into myriads of smiles; the sudden and dazzling whiteness of its foam, when the last wave is broken along the shore; its incessant roaring when disturbed by heavy gales, and especially when agitated and roused by storms, it pours its liquid mountains upon the rock, with a noise that drowns the loudest peals of Heaven's own thunder;" and next proceeds to delineate its uses, and particularly with relation to Great Britain, where, Mr. E. observes, "the day labourer is greater than sovereign princes in some countries, than consuls and Emperors in past ages. He lays every quarter of the globe under contribution; Asia, Africa, America, all toil for him!"

The *principle* and argument of the discourse we lay before our readers in the following extract:

"If the sea belong to God, not only as being its possessor, but also as having been its Maker, the original and only Creator of all that it contains, from whose power, wisdom, and goodness it derives all its wonderful powers and adaptations to usefulness, then it follows by inevitable consequence, that God can give the empire of that sea, which is his, and which he made, to whomsoever he pleaseth; and accordingly, should we, from the earliest times of navigation, advert to the records of history, we shall find that the empire of the ocean hath, at different periods, been conferred by the Divine Providence upon different powers, and in the revolution of ages hath often changed hands. We find, in very high and remote antiquity, the dominion of the sea in the hands of the Phœnicians, afterwards the Tyrians possessed it, then it devolved upon the Carthaginians, from whom, under God, it was wrested by the invincible bravery and perseverance of the Romans. Venice, Genoa, Spain, Holland, (I stand not upon chronological exactness, I aim not at a complete enumeration,) all these in their turns have possessed the

supremacy of the seas. Finally, it pleased Almighty God to bestow it upon Great Britain, who has now for a considerable time enjoyed it, and is, thank God, still in possession of it. By this train of thought, fellow-christians, our thoughts are conducted to the very object itself of our present assembling together, and of this discourse; and that is, that the Supreme Being, of his infinite mercy hath, at a most critical juncture of our affairs, confirmed to us what he at first gave us, and hath long kept us in possession of, the empire of the ocean—the dominion of the seas; for God is the only giver of victory, and by affording us a most decisive one over a fleet superior in numbers, commanded by skilful and gallant officers, manned with brave warriors, well provided with more than the usual means of destruction, composed of the flower of the maritime forces of two of the greatest naval powers, next to Great Britain, now existing in the world: I say by this signal, and I may perhaps with truth add, this unparalleled victory, God hath confirmed to Great Britain his munificent grant of dominion over the seas."

The genealogy of this munificent grant is here made out as satisfactorily, as our bishops trace their succession through the Church of Rome from the apostles. It has not before we believe fallen to the lot of a divine to advocate the right of Great Britain to rule upon the ocean; but civilians have succeeded so ill in establishing this point, that they will, we have no doubt, gladly avail themselves of the church as an auxiliary, and instead of appealing in defence of their position, as formerly to navigation laws, or to the more convenient and convincing *Lex Fortioris*, will henceforwards take their stand on the ground of Scripture.

Does Mr. E. seriously believe that religion confers upon one state, a right and title to oppress other states; for that is the exact amount of the prerogative he contends for, the subjection of one power being necessarily included in the supremacy of another. Nature and reason would seem to teach, that every kingdom has a natural property in those waters that lie contiguous to it, and that those tracts of water that are remote from every inhabited country are the common property of all nations. If Great Britain derives from God a charter of naval dominion, that charter must be absolute, and consequently every vessel that moves upon the waters without the consent of this country, commits a trespass, and every man that seizes, without the same consent, upon any part of the riches of the ocean is a plunderer. Is this the doctrine of the Bible?

The claim of naval empire will always be disputed whilst there are two or more states coexistent, and equally balanced in power; to advance it therefore is to erect the standard of war—to support it on religious considerations, is to sanctify oppression and cruelty!

The argument besides will apply equally to the land as to the

sea; and if England enjoys the gift of one element, may not France also possess the grant of the other? What better plea could be desired by the conqueror of Austerlitz?

Mr. E. has appealed to the Scriptures. We would seriously refer him again to the same solemn documents. In the 27th and 28th chapters of the book of Ezekiel, he will find a faithful portrait of Tyre, one of the foremost on his list of rightful owners of naval dominion, and he will read perhaps with surprise, that the two principle charges brought against her by the Prophet, and on which he founded the propheey of her destruction, were first, that "her heart was lifted up, and that she said 'I am a God; I sit in the seat of God, in the midst of the seas;" and secondly, that "she had defiled her *sanctuaries*, by the multitude of her iniquities, by the iniquity of her traffic."

We have not left ourselves more room than just to observe, hat the panegyric on Nelson's bravery is as highly wrought, it was richly deserved, and that the eulogium on "my Lord Collingwood's" piety is in the highest degree and equally extravagant and eloquent.

ARTICLE VI.

An Essay on the Nature and Utility of adhering to First Principles of Religion; including a brief Summary of the leading truths of Christianity.

An Essay on the Object, Nature, and Design of Religious Worship.

An Essay on the Unity and Supremacy of the One God and Father; and the Inferiority and Subordination of his Son Jesus Christ. By R. Wright. Vidler, Symonds, Crosby and Co. and Mawman. 6d each.

THESE three essays comprise the substance of volumes: they are intended, we are informed by the author, for the use of the illiterate; but it is no small part of their merit, that while they are level to the meanest capacity, there is no class of minds which they are not able both to instruct and edify.

Mr. Wright possesses the talent beyond almost any writer we ever met with, of simplifying a difficult question, and of epitomizing a controversy. He discerns with a clear view the whole of the subject which he discusses, and as might be expected, expresses himself with great perspicuity. He evidently has the interests of truth and righteousness at heart, and the affectionate zeal with which he writes is calculated to conciliate

the good-will of such readers, if such readers there be, as are unconvinced by his arguments.

We consider the essays as a very valuable addition to the mass of excellent writing which our language possesses in favour of scriptural christianity, and as such recommend them most cordially to public notice. To the young and the enquiring they will be, we are persuaded, of incalculable service. We should rejoice to see them adopted by our Unitarian book societies; no tracts in their catalogues are better suited to their object, and it is not too much to infer from the simplicity and conciseness with which they are drawn up, and the devotional and evangelical spirit which they breathe, that none would reflect more honour upon their patronage.

ARTICLE VII.

The Seventh Day a Day of Rest for the Labouring Cattle, a Discourse preached in the Parish Churches of Staple and Bickenhall, in the County of Somerset. By the Rev. Charles Toogood. Vidler. 1s.

We have perused this discourse with unusual satisfaction and pleasure: it is an excellent defence of that much-neglected branch of the great law of mercy—tenderness to animals.

Mr. Toogood's text is Exodus, 23. 12. He considers the Sabbath, after Dr. Priestley, Dr. Goddes, and other celebrated divines, chiefly as a day of rest, and pronounces the law of the Sabbath, with regard to the labouring cattle, to be as Bishop Burnet has justly defined it, of the nature of a moral law; it is founded on the general, inalienable duty of humanity. Under every dispensation of morals and religion, the merciful man will be merciful to his beast. The view which christianity gives us of God, as the Parent of all that lives and breathes, and the Father of Mercies, still farther enforces this obligation: it is sanctioned indeed by the righteous rule of our receiving mercy, according to the degree in which we have shewed mercy.

The discourse is dedicated to the Rev. Henry Brindley, of Lacock, in the county of Wilts, the benevolent institutor of a Lecture on the sin of cruelty towards the brute creation. This lecture, we are informed in a Postcript, was instituted in the year 1799, and has been preached since that time at Bath and different places: it has commonly been preached twice a year, and the compliment which is paid to those clergymen who are so obliging as to undertake the office, is three guineas a lecture. The worthy institutor does not limit his exertions to a particular district or diocese, but would gladly extend them to any

town where a lecture on the subject might be expected to do good.

Mr. Toogood refers his readers to two other pieces on the same subject, viz. a sermon of Mr. Granger's, entitled An Apology for the Brute Creation; and Dr. Primatt's Dissertation on the Duty of Mercy, and the Sin of Cruelty to Brute Animals. Mr. T. has himself published a prior sermon on the subject, preached at Kington Magna, Dorset, on Shrove Sunday, 1800.

OBITUARY.

WILLIAM PITT.—This extraordinary man died on Thursday, January 23, at half past four o'clock in the morning, after a growing illness of many months. He was born May 28, 1759; at the age of twenty-two he obtained a seat in the House of Commons, and from that time turned his attention from the law, which he had hitherto studied, to state-politics, and at the age of twenty-three, a circumstance unprecedented, became Chancellor of the Exchequer, which office he held, with few intermissions, to the day of his death. His abilities were splendid, but all his schemes were unsuccessful. His sun, which rose in glory, and advanced for a long time in brightness, was at length obscured with clouds, and set finally amidst storms and tempests. He is said to have received the information of his danger with great fortitude, and to have been much supported by the consolations of religion. The Bishop of Lincoln attended the last moments of his pupil, benefactor, and friend; and is supposed to be the depositary of Mr. Pitt's final opinions and wishes.

REV. JOSEPH DENNEY.—The death of this amiable man is reasonably regretted by his friends, and if he had been more generally known, the religious public would unite with them in esteeming it a great loss to society. His talents, his literary acquirements, his habits of deep thinking, and his enterprising spirit, encouraged the expectation that another able and fearless advocate of truth would be added to the number of those who have benefitted and of those who are now exerting themselves to serve mankind. He was among the few who dare to sacrifice their present interest in regard to principle, and who, though influenced by habits, and long deceived by imaginary terrors, venture to burst the chains of superstition, and to assert and maintain the glorious liberty of true Christianity.

He was a young man formerly enjoying uniform health, and an enviable portion of animal spirits, but for these last two years, a constant sufferer, becoming weaker and weaker, and during that period wholly disqualified from following his public duty and private studies.

Mr. Denney was born at Coggeshall, in Essex, in the year 1777; he had but few opportunities of improvement in early youth, and was destined by his parents to business; but being naturally serious, and possessing an active mind, he early imbibed an inclination to become a Christian minister. By the recommendation of his friends, and by signing a number of articles of faith, he became a student at the old college, Homerton, in his nineteenth year. His studies suffered considerable interruption by the unsettled state of the academy during his time, when

Mr. Fell, Mr. Berry, and Mr. Smith, were successively resident tutors.

He was a diligent student, but not uniform in his application. It was his maxim to "read little and think much;" a maxim that should be adopted with caution by a young man, as it might otherwise prevent his acquiring ample materials for thought, and especially as it might disqualify him for general society. Justice to the deceased requires that we should state, if it be asserted that he was one of the students who were expelled in the year 1803 from that institution, that this is not strictly true, as he had at that time finished his studies, but as he was involved in the charges that were alledged against the others, the following facts may enable the public properly to appreciate that event.

Most of the venerable and respectable ministers who at other times were always active in the service of that institution, refused to take any part in that act of expulsion. The meetings were composed partly of persons who before had not attended, and partly by those who had rendered themselves famous by their exertions against the virtuous and learned Mr. John Fell. These facts respecting the active persons in that affair are striking, since they represent them as persons whose "highest praise is blame." They are not mentioned to degrade your useful Magazine into a vehicle of recrimination, but to vindicate the honour of a young man who is now unable to hear or to repress that slander which not unfrequently attempts to sully the memory of the just.

After leaving Homerton, Mr. Denney preached for a short time at Rochford, to which place he was invited to return; but having received an invitation to be the minister of the Presbyterian congregation at Kingston-upon-Thames, which he accepted, he was ordained their pastor by the Rev. Hugh Worthington, Rev. Dr. Rees, and Rev. — Taylor. When he first commenced his studies he was a Calvinist, having received his first religious sentiments among Christians of that denomination, and having erroneously associated in his mind Christianity and Calvanism as synonimous. For several years his train of reading being confined solely to books favouring that system, he continued to maintain his attachment to its "peculiar doctrines." His enquiring and impartial mind could not rest satisfied with this exclusive reading, and when he began to think freely, he soon was compelled to embrace more consistent opinions of the unity of God, and more humane and rational sentiments respecting the destiny of man. In relinquishing his old notions, and in embracing others, he was remarkably cautious and deliberate. He was sensible of the trouble to which the change that was taking place in his views would expose him; but this did not impede the freedom of his mind, nor did it excite murmuring and fretfulness. He writes to a friend respecting this—"Our sentiments have disqualified us for promotion in the church, while the dominion of bigotry, superstition, and interest is so universal; but there are monsters more frightful than poverty and obscurity, I mean dependance and canting."

But while he was pursuing truth with ardour, and framing projects for usefulness, and discharging the duties of his office with general acceptance, he was attacked with a complaint in the liver, to which he at last fell a victim; he was however doomed to spend nearly two years debarred from what had at once been his employment and amusement—his books and studies. He laments over this in another letter—"For a long time my health will be in the inverse ratio to my attention to study; but to deny oneself of books, is not the way to calm the perturbation of a feeling and inquisitive mind." The anxiety he felt to pursue his studies produced this perturbation of mind; but he read and thought with an attention too severe to be able to relieve himself, by absorbing his faculties in some interesting work.

He was indebted to the kindness of his brothers (his father and mother were not alive) at Coggeshall, for every

comfort during his illness, and received considerable attention from several of his friends, which he felt with peculiar sensibility. No complaint or dissatisfaction were expressed through the whole of his affliction. He suffered much, and suffered patiently. He was indeed tranquil to the last, and died on Tuesday morning, December 3, 1805, aged twenty-eight years.

THOMAS PINE.—On Tuesday, December 17, 1805, died at Maidstone, Mr. Thomas Pine, in the seventy-second year of his age. His funeral sermon was preached the Sunday after his interment, at the Presbyterian meeting-house, by Mr. John Evans, of Worship-street, from Acts i. 11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven!" The hearers were numerous and attentive on this solemn occasion; for the character and virtues of the deceased were well known and duly estimated. Having in early life carefully examined the scruptures, his religious principles were rational and manly, and he steadily adhered to them through life without censuring or condemning those who were otherwise minded, and these principles were rendered by him uniformly subservient to the great purposes of practical religion. Quiet and unassuming in his own demeanour towards others, he was the firm friend of peace, and a sincere well-wisher to the happiness of mankind; his were the mild, unostentatious virtues, those which Christianity in a more especial manner cherishes and promotes—little regarded by the world, but of great value in the sight of God! To his own relatives with whom he was immediately connected, he proved the tender father and the faithful friend; ever anxious for their welfare, and always disposed to do whatever might contribute to their comfort and prosperity. In this respect indeed his conduct was so exemplary, that it deserves universal imitation. Being himself unincumbered with the cares of a family, the widow and orphan children of a beloved brother were the objects of his peculiar regard and affection. He expired without a groan. Such was his acquiescence in his final moments, such his hope of a blessed immortality.

DEAN KIRWAN, the celebrated preacher, at Mount Pleasant, near Dublin, whose loss the numerous charitable institutions of that city will long feel and lament. Many of them owe their existence and property to his unparalleled exertions, where, regardless of his infirm state of health, to use the language of Mr. Grattan, "in feeding the lamp of charity, he almost exhausted the lamp of life." Endowed with talents beyond the common lot of mankind; gifted with powers of eloquence which formed, as it were, an era in the annals of pulpit oratory, he devoted those talents and that eloquence to the service of God, and of the poor. In the cause of religion, impressive, commanding, overwhelming, vice shrunk appalled from the restless torrent, and trembled at its own deformity. In the cause of charity, energetic, persuasive, irresistible, he turned the master passions, at his will, now roused with dread, now melted with compassion, whilst every bosom glowed with reanimated feeling, and the sweet influence of benevolence throbbed in every pulse, and poured from every eye. This distinguished ornament of the church, was originally a Roman Catholic priest, but his good sense enabled him to see the errors of popery, and he became a zealous adherent and powerful supporter of the protestant faith. His funeral was attended by an immense concourse of the most respectable citizens, including almost, every friend to humanity and genius, in Dublin. The children of the several charity schools walked in procession; among the rest, one hundred and fifty female orphans, belonging to Mrs. Latouche's school, whose cause he has so often and so eloquently pleaded, and who, in him, may be said a second time to have lost a father. No less than 1400l. was collected at a single sermon preached by him, for that institution.

RELIGIOUS AND LITERARY INTELLIGENCE

On Sunday evening, January 5, 1806, a new chapel was opened at the Lye-Waste, a large village situated on the road leading from Stourbridge to Birmingham, distant 10 miles from Birmingham, 2 from Stourbridge, 1 from Cradley, and in the parish of Old Swinford, in the county of Worcester. After a public notice that the building was duly registered, as required by the act of William and Mary, the Rev. Dr. Mercer, of Bilston, conducted the devotional service, and the sermon was preached by the Rev. James Scott, of Cradley, from Psalm xcvi. 9. "O worship the Lord in the beauty of holiness."

This village originally derived its name from the Saxon word *Ley*, which signifies a farm consisting of pasture ground, and is so called in ancient writings, and in county histories. That part of the hamlet which is now the most populous, in the year 1650 was an open common, with a few scattered houses. But in consequence of the rapid progress and extension of the arts and manufactories, this and two adjacent villages united, under the name of the Lye-Waste, at present contain near two thousand inhabitants, most of whom reside at a considerable distance from any place of worship. The usual consequence of a growing and crowded population, a proportionable increase of vice and depravity, furnishes an additional reason for founding and supporting the institutions of religion, which are the most effectual means, through the Divine blessing, of counteracting the prevalence of evil. An evening lecture which has been preached ever since the year 1790, in a private house, notwithstanding every disadvantage of accommodation, has been usually well attended, and the number of stated hearers has gradually increased. It is proposed that public worship shall be performed every Lord's day evening, and also every Wednesday evening, from Lady-day to Michaelmas, with a view particularly to the accommodation of the poor.

A plan is in agitation for establishing a society on the principle of Mr. Eaton's address, for promoting Unitarian preaching among the poor. Any hints relative to this subject may be communicated to the Editor of the Monthly Repository, at the Printer's, who will lay them before the persons who have the scheme under consideration.

On the 18th inst. the house prepared for the temporary accommodation of the London Institution was opened in the Old Jewry, for the use of the proprietors. According to the printed plan, "The design of this institution is to promote the diffusion of science, literature, and the arts. Its views at present are confined to the acquisition of a valuable and extensive library, the diffusion of useful knowledge by means of lectures and experiments: the establishment of a reading room, where the foreign and domestic journals, and other periodical works, and the best pamphlets and new publications, shall be provided for the use of the proprietors and subscribers." The lectures and experiments are postponed for want of room, and will probably be deferred till a larger house for the permanent accommodation of the institution shall be procured.

The project of the London Institution was formed last summer, to afford in a situation more accessible to the citizens of London, the same literary and scientific advantages which the Royal Institution has given to Westminster. The design was so eagerly patronised, that in less than a week the proprietors amounted to a thousand, at 75 gnineas each; to which number they have been necessarily restricted. Yet as every proprietor will have a right to give one person all the uses of the institution which he has himself, its benefits may be very widely diffused, especially as it is intended to admit annual, in addition to a few life subscribers, who entered their names on the firs proposal of the plan. The institutiou is to be open from 8 o'clock in the

morning till 11 at night, an arrangement which will render it peculiarly useful to the rising generation; affording them a rational occupation of their leisure hours, in opposition to the increasing seductions of an overgrown metropolis.

The new East India college at Hertford is now ready for the students. The terms are one hundred guineas per annum, with extra expences of books, and French, drawing, and fencing masters. The candidates for admission are expected to be well grounded in arithmetic, and qualified to be examined in Cæsar and Virgil, the Greek Testament, and Xenophon. The vacations and times for examination are Christmas and Midsummer. No student is to be admitted under fifteen years of age. This institution will in a few years supersede the necessity of the college at Calcutta.

At Berlin is established a German Lutheran academy for the Instruction of the natives of Sierra Leona, the expences of which are paid by remittances from England. The institution is already attended by twelve pupils, most of them handicraftsmen. They are instructed in various departments of learning, besides the arts of preaching and catechising.

The Wesleian methodists have paid into the patriotic fund subscriptions to the amount of nearly 2000l.

The third edition of Mr. Evans's Sequel to the Sketch of the Denominations of the Christian World, will be published early in the month of February, with several new testimonies in behalf of candour, peace, and charity; and an additional essay on the new commandment of loving one another. The volume will be embellished with a frontispiece containing the heads of eight divines of different denominations.

The sixth volume of the General Biographical Dictionary, by Dr. Aikin, Mr. Morgan, &c. which had met with a temporary delay, is gone to the press. It is conducted by the same writers with those of the preceding volumes; but the Spanish and Portuguese literary biography will be given more at large by a gentleman peculiarly acquainted with that department.

We are happy to see announced, a second edition from the quarto of the Rev. H. Moore's Poems, pocket size, price 5s.

Ready for publication, The Spirit of all the Prophets, or the Doctrine of the Millenium reconciled with Reason and Religion; in a Series of Letters, began in 1803, in which the received Opinions of Antichrist, the personal Reign of the Messiah, the Roman Empire, Mystical Babylon, the Drying-up of the Euphrates, the Battle of Armageddon, &c. are controverted, and set in a new Point of View. By W. Hamilton Reid.

The Rev. Percival Stockdale has prepared for the press, Memoirs of his Life, which we hope he will soon give to the public.

The Rev. S. Palmer, of Hackney, is about to publish the Life and Letters of the Rev. Job Orton, in 2 volumes 12mo.

Mr. A. Fuller has in the press, Lectures on the Book of Genesis, in 1 vol. 8vo.

A general fast is ordered for Wednesday the 26th of February.

It is stated in the public papers, that a resolution has passed the American Congress for the Abolition of the Slave Trade throughout the United States. Its operation is to commence on the 1st of January, 1808. If that happy country, which has hitherto enjoyed for a long succession of years an undisturbed peace, is to be driven, as we fear, into the calamities and dangers of war, she could not more surely draw down upon herself the blessing of Heaven, than by this act of national justice and humanity. Our method of engaging the countenance of the Almighty in the old world is different—*we fast!*

NEW PUBLICATIONS.

The Lord Jesus Christ's Sermon on the Mount; with a Course of Questions and Answers, explaining that valuable portion of Scripture, and intended chiefly for the Instruction of Young Persons; by Rev. J. Eyton, 1s.

Sermons preached Dec. 5, 1805, the Day appointed for a General Thanksgiving, on Account of the late important Victory over the Combined Fleets at Trafalgar, by Lord Nelson:—

A Sermon preached in the Parish Church of Kells, by the most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath.

A Discourse delivered at West Walton, in the County of Norfolk, by G. Burges, A. B. 1s.

A Sermon preached in the Parish Church of Chertsey, by the Rev. J. Stonard, A. M. 1s. 6d.

A Sermon delivered at Salter's Hall, by H. Worthington. 1s.

"England expects every Man to do his Duty."—A Sermon preached in the Parish Church of St. Lawrence, before the Mayor and Corporation of Southampton, by the Rev. T. Mears, M. A. 1s.

A Sermon preached in the Parish Church of Wellington, Salop, by the Rev. J. Eyton, 1s.

A Sermon preached in the Parish Church of Aylesham, Norfolk, by the J. B. Collyer. 1s. 6d.

A Sermon preached in the Scott's Church, London Wall, by R. Young, D. D.

A Sermon preached at Whitkirk, near Leeds, by S. Smallpage, M. A.

The Ships of Tarshish, a Discourse preached at the Baptist Meeting, Diss, by W. Ward, M. A. 6d.

Providential Deliverances, Motives to Gratitude, a Sermon preached at the Baptist Meeting in Henley-in-Arden, by S. Barker. 1s.

A Sermon preached by the Rev. J. Moore, L. L. B. 1s.

Victory and Death; a Discourse delivered by Thomas Wood. 1s.

A Sermon preached in the Parish Church of St. Andrew, in Holborn, on Sunday January 5, 1806, on Occasion of the Death of the Rev. C. Barton, M. A. late Rector of the said Parish; by the Rev. — Pryce, M. A. 1s.

An Essay on the Excellence of Christian Knowledge; with an Appeal to Christians on the Propriety of using every Means for its Promotion; by F. A. Cox, A. M. 1s. 6d.

An Essay on the Kingdom of Christ; by J. Booth. 1s. 6d.

The last Advice of David to his Son Solomon, and of St. Paul to the Elders of Ephesus, two Sermons preached at Long Sutton, Oct. 6, 1805, by C. Jerram, A. M. on his taking leave of that Neighbourhood. 1s.

The Duty of Christians in Reference to their deceased Ministers, a Sermon preached at the Baptist Meeting-house, in the Pithay, Bristol, occasioned by the Death of the Rev. J. Sharp, who died Nov. 13, 1805; with an Appendix, containing a brief Account of Mr. Sharp's Life and Afflictions; by J. Ryland, D. D. 1s.

A Sermon proving that Believers are the only proper Subjects of Baptism: with a few short Remarks on the Mode. Likewise a Sermon preached at the Ordination of Mr. J. Bateman, by R. Burnham. 1s.

The Works of the Abbé de Reyrac, translated from the Paris Edition of 1796; consisting of Hymns, Elegies, and Miscellaneous Pieces. 5s. 12mo.

Exercises for the Memory and Understanding; consisting of Fables and Narratives, Selections on Natural and Civil History, with Moral and Religious Extracts, in prose and verse; by J. Holland. 5s. 6d.

Select Parts of the Old and New Testament, agreeably to the most approved Versions; by the Rev. Theophilus Browne, M. A. Royal 8vo. 15s.

POETRY.

ODE TO WINTER.

BY THE AUTHOR OF THE PLEASURES OF HOPE.

WHEN first the fiery-mantled sun
His heavenly race began to run,
Round the earth and ocean blue,
His children four (the Seasons) flew:
First, in green apparel dancing,
Smil'd the Spring with changeful face;
Rosy Summer next advancing,
Rush'd into her sire's embrace.
Her bright-hair'd sire, who bade her keep
For ever nearest to his smiles,
On Calpe's olive-shaded steep,
Or India's citron-cover'd isles.
More remote, and buxom brown,
The Queen of Vintage bow'd before his throne;
A rich pomegranate deck'd her crown,
A ripe sheaf bound her zone.

But howling Winter fled afar
To hills that prop the polar star,
To plains eternal sun denied,
With barren darkness by his side,
Round the shore where loud Lofoden
Whirls to death the roaring whale,
Round the pole where Runic Oden
Howls his war-song to the gale:
Save when down the ravag'd globe
He travels, on his native storm,
Blasting Nature's grassy robe,
And trampling on her faded form,
Till light's returning lord assume
The shaft that drives him to the northern field,
Of power to pierce his raven plume,
And chrystal-cover'd shield.

O, sire of storms! whose savage ear
The Lapland witch delights to hear,
When Phrenzy, with her blood-shot eye,
Implores thy dreadful deity—
Archangel power of desolation,
Fast descending as thou art,
Say, hath mortal invocation
Spells to touch thy stony heart?
Then sullen Winter hear my prayer,
Nor rudely desolate the year;
Nor chill the wanderer's bosom bare,
Nor freeze the wretch's falling tear;
To shivering Want's unmantled bed,
Thy horror-breathing agues cease to lend,
And mildly on the orphan head
Of innocence descend!

But chiefly spare, O King of Clouds,
The sailor on his airy shrouds—
When wrecks and beacons strew the steep,
And spectres mourn along the deep;
Milder yet thy snowy breezes
Breathe on yonder tented shores,
Where the Rhine's bright billow freezes,
Where the browner Danube roars!
O, winds of Winter! list ye there
To many a deep and dying groan!
Or start ye, dæmons of the midnight air,
At shrieks and thunders louder than your own!
Alas! e'en your unhallow'd breath
May spare the victim fallen low:
But man will ask no truce to death,
No bound to human woe!

TRANSLATIONS FROM THE GERMAN.

A FRAGMENT OF A HYMN TO CECILIA.

Herder.

WHERE does the lilly blow
Which never withers?
Where blows the heavenly
Rose without prickles?

O, in the wreath it blows!
Angels are watching it,
And they shall fill it with
Paradise perfumes.

THE SPIRIT'S GREETING.

Goethe.

ALOFT upon the ruin'd tower
That's rais'd upon the sands,
Greeting the vessels as they pass
The hero's spirit stands.

"Behold these sinews once how strong!
Gentle and firm my soul!
With hero's blood these veins were fill'd,
Fill'd to the brim, the bowl.

"And half in storms, and half in peace,
I pass'd the life that's gone,
And, thou little ship of man,
Sail ever, ever on."

VAPOURS.

Herder.

VAPOURS, see! ascend, becoming
Thunder in the clouds, and lightning,
Or rain-drops.

Vapours, mark! ascend, becoming
Anger in the head, and sickness,
Or salt tears.

From the vapour of the passions
Save thee friend, and let thy forehead
Be a sun!

VIATOR.

CORRESPONDENCE.

THE following communications are intended for publication:—

Essay on the Idea of Wisdom.—Thoughts on the Lord's Supper.—Sketch of the Life of the Rev. C. Winter.—Two Discourses on our Lord's Agony in the Garden, by the late Rev. W. Turner.—The Interview of Jesus with John's Disciples.—Brief Memoirs of the Rev. Samuel Clark, late Minister at Birmingham.—Remarks of three Children on viewing the Cuts in Chandler's History of Persecution.—Story of a penitent Prostitute.—Extract from a Sermon of Dr. Latham's, on the Origin of Christmas.—Observations on John, xiv. xvi. and xvii.—The Restoration of the Jews.—Number 2 and 3 of the Rev. Mr. Cappe's Criticism.—Criticism on 2 Pet. i. 16-21.—And Inquiry concerning British Slaves in Africa.

W. Hamilton Reid's very interesting letter shall appear in our next. He will particularly oblige us, and our readers, by communicating, as may be convenient, religious or literary intelligence from the Continent.

B. D.'s verses are not original. They are a mutilated copy of a poem of Dr. Darwin's, which appeared under his name in VOL. I. of the Poetical Register, having been communicated, it is probable, to the Editor, by the Doctor's early friend, Miss Seward.

We regret that the Review of Dr. Layard's Sermons would now appear out of date. We should be glad of any article of review from the same hand.

We have communicated J. H. Prince's Letter to the gentleman who conducted the Universal Theological Magazine; that gentleman, we believe, is able to satisfy Mr. Prince that no deception has been practised in the affair alluded to, but that which Mr. Prince's very fickle memory has passed upon himself.

The Cambro-British Biographical Sketches will have a place in our next number.

We lament that J. H. B.'s excellent letter would occupy more of our room than we can possibly allot to an article of that sort. We should be glad to see it published in another form.

Our correspondent Gogmagog will perceive, by our prompt insertion of his communication, that we approve of his design. We shall be happy to receive more of his Strictures. He will allow us, however, to caution him, as a matter of prudence on our part, against making his censorship either political or personal

If Leniad will furnish us with more poetical contributions, we shall be able to select such as from their subject and from their length, are most suitable to the Repository.